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THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

A STUDY IN TRANSLATIONS
AND
AN INTERPRETATION

BY
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HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
LONDON EDINBURGH GLASGOW COPENHAGEN
NEW YORK TORONTO MELBOURNE CAPE TOWN
BOMBAY CALCUTTA MADRAS SHANGHAI PEKING
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Translation and Translators.

Ambiguity, unscrupulous satellite of human speech, ever opens the door to misunderstanding. As soon as a word acquires a second meaning, the danger of ambiguity and the necessity of definition are incurred.

Take the word "interpretation." If St. Paul were addressing an English audience he would need an interpreter, whose duty would be to present to them in language intelligible to them, the thoughts expressed by the speaker. The matter should be his, the style theirs. If however the interpreter, under the impression that the speaker has overrated the intelligence of his hearers, adds to the matter supplied him by the speaker, in order the better to convey his thoughts to them, he at once adds to his interpretership the rôle of expositor, and interpretation becomes explanation. In this sense accordingly the word is often used—so often that its original sense is not inferred, unless specifically demanded by the situation. What interpretation *in the original sense* is to the spoken word, translation is to the written.

As the merit of interpretation consists in fidelity to the matter of the speaker and accommodation to the style of the audience, so the merit of translation lies in fidelity to the matter of the author and accommodation to the style of the reader.

Speaker or author is the starting-point of the process, audience or reader the destination. The process is related as closely to one as to the other. A broken link between interpreter and audience is as fatal to its success as a broken link between him and the speaker.

In translating an epistle of St. Paul into English, the link between translator and reader is liable to be broken by diction that is archaic, peculiarly Pauline or theologically technical.

Translation is said to be "literal," which is effected by the substitution of equivalents, word for word, without change in the arrangement of the words or in their grammatical relationships. There may conceivably exist two languages between which translation could be so effected. English style and idiom however differ so greatly from Greek that a "literal translation" into English of an Epistle of St. Paul may, without exaggera-

tion, be described as a contradiction in terms, for its very fidelity to the style and idiom of the Greek would make it unintelligible to the English reader and would so cancel its claim to be called translation. It cannot be too emphatically stated that there is no merit, in the realm of serious literature, in reproducing peculiarly Greek idiom in English prose. "Literal" translation is not exact translation and the opposite of literal translation is not "free" translation, in the sense of inexact translation, but simply "translation." Still less is it rightly called "paraphrase," for "paraphrase" is a term applicable to the transference of thought not from one language to another, but from one set of words to another in the same language. Our "Authorised Version," though deplorably literal here and there, is happily very far from being, on the whole, a literal translation.

The translator's two duties therefore are quite distinct from one another, and demand two different processes of thought. He must first immerse himself in the language of the writer, to the point of thinking in that language. Only so can he possess himself of the writer's ideas. But this done, he must turn his back upon the writer's language, and with the ideas in his mind, disrobed of their literary form, he must transport himself to the language of his readers, and think in their language in order to express the ideas in a form intelligible to them.

In the former of these processes every detail matters, the etymology of the words, and, to a much greater degree, their history; the order in which they are arranged, and the sound they would in combination represent if spoken aloud.

In his quest of the meaning he will always work from the general to the particular rather than from the particular to the general. He will rely more upon a general impression of the meaning of a passage in its totality, than upon the actual or apparent familiarity of some word in it. For the guidance provided by the general sense of the context to the discovery of the meaning of unfamiliar detail, is far more trustworthy than that provided by familiar detail to the discovery of the general sense of the passage. The translator will read his author consecutively, rapidly, and repeatedly, as careful as a wary pugilist, to avoid premature entanglement in detail.

The interpretership of the translator is the original part of his function, its raison-d'être, and needs no proof or defence.

But it is also inextricably involved in the task of expression. A long involved sentence built up of many subordinate clauses gave no offence to the Greek ear, or to Greek mentality. An Englishman likes his sentences short and crisp: he likes the end of it to be well within sight of its beginning. The translator therefore must cut up the long Greek sentence to suit his English readers. In doing so he must be careful to reproduce exactly the incidence of the emphasis in the original. He must strike at its heart, pick out the leading idea and so group and arrange all subordinate ideas as to minister to its pre-eminence and to their importance in relation to it and to one another.

But to do this he must make up his mind *what is* the leading idea—and this is interpretership.

Passing on to what are more properly problems of expression we find that a single Greek phrase often demands a whole sentence as its English equivalent. Thus in i. 20 the three adverbial phrases, τῷ Θεῷ, πρὸς δόξαν, and δι' ἡμῶν, demand three whole sentences as their equivalents. Cf. also ii. 14, 17. A delightful instance of this is Rutherford's rendering of καὶ in vi. 13.

The word most characteristic of St. Paul's mind and style is γάρ. It intimates that there is a connection of thought, but it does not specify the connection. That connection may be obvious, in which case the usage of modern speech is to dispense with the conjunction and rely on the intelligence of the reader. Or as is generally the case in St. Paul's writing, the connection of thought is not obvious. In this case modern usage favours an explicit statement of the connecting thought, and is not content with a mere intimation of its existence.

The incidence of emphasis must be carefully reproduced in the translation, but an English writer differs greatly from a Greek in his method of expressing it. In Greek it is often associated with some word other than the verb, in English seldom if ever. Cf. vi. 1, viii. 19.

Language which is hobbled by the exigencies of translation, is necessarily halting, sticky, unnatural. It must however be natural in order to catch the reader's attention and give him pleasure. This means that, for the English reader, it must have swing and balance, for swing and balance are the essential characteristics of readable English. It is not too much to say that the lack of them is a potent deterrent from perusal, not

to say from study. But in order that the English rendering may have this swing and balance, the sentence must, more often than not, be ENTIRELY RECAST in the process of translation.

From this plunge translators generally have shrunk—not daring to cast loose entirely from the Greek arrangement of clause and sentence. The resultant failures have brought discredit upon all attempts to translate the New Testament into modern speech, and have confirmed the widespread opinion that Jacobean English is unique in elegance and dignity and consequently (in spite of I Cor. i. 27, 28) in spiritual value.

Such attempts are that of R. F. Weymouth (*James Clarke and Co., various prices from 1/9*); the "20th Century New Testament" (*Sunday School Union, 2/6*); and Hayman's "Epistles in Current Idiom" (*A. & C. Black*). Work of an altogether higher order of excellence is to be found in A. S. Way's rendering of the Pauline Epistles, and that to the Hebrews (*Macmillan 6/6*), and in "a new translation" by W. G. Rutherford, formerly Head Master of Westminster (*Macmillan 6/6*).

Way and Rutherford are trustworthy Hellenists and real translators. A flaw or two would have been avoided had their familiarity with the Bible been as extensive as their knowledge of the classics. The former is perhaps more poetic than St. Paul, and relies unnecessarily upon interjection and apostrophe for dramatic effect. James Moffatt (*Hodder & Stoughton, 6/-*) subordinates considerations of euphony, dignity and, not infrequently, accuracy to a colloquialism far in excess of anything that can with confidence be predicated of St. Paul.

One or two observations in his interesting preface call for special notice. He alludes to changes which grammatical research has necessitated in the translation of articles, etc., since 1881. One may perhaps be permitted, without incurring the suspicion of indifference to such changes, to suggest that recent translators have been tempted by the convenience of the relaxation of classical canon, to over-estimate them. This reflection is suggested by translations of viii. 23, 24, ix. 1, 4.

Nothing is more tantalising to the reader than ambiguity of translation. Moffatt says:—"A translator appears to be more dogmatic than he really is: he must come down on one side of the fence or the other." Would that this were true! Alas, there is no temptation to which the translator more readily succumbs than that of ambiguity, when he is himself in doubt which of two apparently possible renderings to choose. Moffatt himself is not always proof against it, e.g. iii. 18; ix. 3, 10, 13; xi. 19; xii.

9. The present writer pleads guilty to the same charge in his rendering of ἐν τῷ βύθῳ (xi. 25), the meaning of which has not been revealed to him.

Rutherford in the preface to his rendering of the Epistle to the Romans deals faithfully though humorously with those critics of the Jacobean translators who would have it that the same Greek word must always be represented by the same English word. The vocabulary accessible to St. Paul was far more limited than ours, and the usual meaning of a word is often modified by its context. Cf. Χρίστος, i. 21; χάρις, ix. 15; δικαιοσύνη, vi. 14.

The present interpretation is intended to comprise an exact transference of the Apostle's thought from Greek to English and (so interwoven therewith as not to interrupt its presentation) some indications of the sequence of thought, which may be useful to the reader. Except where these are a legitimate and necessary expansion of a word in the Greek, they are underlined in order to distinguish them from the translation proper.

The charm of the antique is due to its familiarity or quaintness. Susceptibility to this charm should be distinguished from intelligent appreciation of the subject matter. The prejudice against the new is natural (Luke v. 39) and often just. But the conscientious translator should be wholly uninfluenced either by the fear or the desire that his rendering may resemble others. He will of course check it by them, but not until he has exercised his own judgment, for all that it is worth, upon his original.

Inspiration and Re-translation.

The phrase "Inspiration of Holy Scripture" is generally used as implying a transaction between the Holy Ghost and those who penned or compiled the original documents. It may however also be used as implying a transaction between the Holy Ghost and the reader, to whose mind, by means of the Scriptures He conveys the thoughts of God.

In neither case is re-translation an attack upon the student's belief in "Inspiration"—not in the former, because there questions of interpretation are wholly irrelevant; nor in the latter, because there the instrumentality of the word is strictly subordinate to the agency of the Spirit Who will convey the message to the mind of the reader who relies upon Him in spite of the inadequacy of all human speech—Hieroglyphic, Hebrew, Greek, Jacobean or Georgian.

The Monoglot Student.

Failing to subordinate the word to the Spirit the monoglot student is apt to attach himself exclusively to some familiar translation, to resent all variations therefrom or his inabilty to judge between them, and perhaps to waste much time in acquiring a useless smattering of the original language. If however proper pre-eminence be accorded to the agency of the Holy Spirit the student can afford to welcome all re-translations, finding in their divergences not confusion but an incentive to the exercise of his own faculties, to the fulfilment of the duty of proving all things, and to the enjoyment of the privilege of taking tuition direct from the Author of all inspiration. There is wisdom in a multitude of counsellors, only if they differ, for that difference necessitates appeal to a higher authority. For him who claims the teaching of the Holy Spirit, there is a Referee always within call.

There is one criticism which may perhaps be disarmed in advance. A devout reader may deprecate as an irreverence the grammatical analysis of the Word of God: he may compare it to the act of a man who botanises on his mother's grave. To this charge the devout translator pleads not guilty. He submits that the work of the grammatical analyst is not only compatible with that of the expositor but helpful and necessary thereto—that, in interpretation, there is a grammatical reason for everything. He begs the reader to bear this plea in mind when reading the notes on such passages as i. 2, 3; vi. 2; ix. 15; xiii. 14.

He hopes, also, that before rejecting a rendering in which at first sight the charm of the antique seems to have been needlessly abandoned, the reader will peruse the note on the passage, to be found on the page indicated in the central column.

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November, 1920.

The Second Epistle of Paul the Apostle to the

CORINTHIANS.

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5	ὅτι καθὼς εἰς ἡμᾶς	
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	βεβαία	

PAUL, an apostle of Jesus Christ because God so willed it, and Timothy our brother, greet the church of God which is in Corinth, with all the Lord's people in all parts of Greece. May God our Father, and the Lord Jesus Christ, be gracious to you and send you peace.

Praised be the God and Father of our Lord Jesus Christ—Whose fatherhood is proclaimed by all His acts of compassion, and His deity by never-failing power to comfort; Who so comforts us that no distress is unrelieved, and we in our turn are able to comfort the deeply afflicted, applying to their sorrow something of the very comfort which we ourselves receive from God, bidding them, as we can, observe that as we receive the overflow of the sufferings of Christ, even so through Christ comfort overflows us, sufficient not only for our needs, but for yours as well.

My sufferings were incurred to secure your comfort in affliction, and your salvation—the work which is developing so vigorously in the patient endurance of the same sufferings that we are experiencing. The comfort which we receive is given us to enable us the better to bring you comfort and salvation; and knowing as we do that your partnership in our sufferings carries with it your partnership in our consolations, our happy certainty of your ultimate welfare is unshaken by a single doubt.

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9	ἐν ἑαυτοῖς		
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	ἐρρύσατο ῥύεται		
	εἰς ὅν		
	ἠλπίκαμεν ὅτι ἔτι ῥύσεται		
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11			
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	μαρτύριον		
	Θεοῦ ἁπλότητι εἰλικρινείᾳ		
	ἐν χάριτι Θεοῦ		
	ἀνεστράφημεν ἐν κάσμῳ		
	γὰρ		43
13	οὐ ἄλλα ἤ		
	ἀναγινώσκετε		
	ἐπιγινώσκετε		
	ἀπὸ μέρους ἐλπίζω		43
	ἕως τέλους		
14			
	καύχημα ὑμῶν ἡμῶν		
	ὑμεῖς ἡμέρᾳ Κυρίου		44

We lay stress on this aspect of our relationship, because, brethren, we are anxious that you should know something about the trouble which overtook us in Asia. We wish you to know that we were weighed down with a load of anxiety so utterly, so hopelessly unendurable, that life lost all its zest. Happily there was no necessity of death but what was self-imposed, and the fact that we had lost the wish to live was over-ruled to teach us to trust not in self, but in the God Who restores the dead to life. Very death-like was the experience, but God succoured us: He is succouring us now. To Him we entrust ourselves in the happy certainty that He will ever succour us. We believe that you too will lend a hand, and will uphold our interests by your prayers, that gratitude flooding many hearts and voiced by many lips may rise to heaven on my behalf, for the boon which God has graciously bestowed upon me.

I speak not of congratulation upon an achievement, but of thanks for a boon received. It is my boast, and my inmost conscience attests its truthfulness, that godlike singleness of purpose and sincerity, and reliance not upon human wisdom but upon the kindness of God, have marked all my public career, and more especially my dealings with yourselves. I appeal to my intercourse with you because I am saying no more than you recognise to be true as you read it, or know to be true without my writing it. As yet that knowledge is necessarily limited, but I anticipate that when the end comes and partial knowledge has become complete, you will know that you are proud of me, even as I shall be proud of you in the day when Jesus comes to reign.

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15		44	Encouraged by this conviction, I was
	ἵνα		wishing some time ago to visit you, hoping
16	χάριν		to bring you a second blessing. My idea
	δι' ὑμῶν διελθεῖν		was that I should take you on my way
	Πάλιν πρὸς ὑμᾶς		to Macedonia, and again on my way back,
	ὑφ' ὑμῶν προπεμφθῆναι		and that you would then arrange my
17	οὖν	44	journey for me to Judæa. Do you infer
	τῇ ἐλαφρίᾳ		from this that even when making these
			plans I fluttered lightly from one to an-
	κατὰ σάρκα		other, that I make my plans to suit my
	ἢ παρ' ἐμοὶ	44	natural inclinations, that I reserve to
	ναὶ ναὶ		myself the right to do as I like with
18	καὶ οὒ οὔ πιστὸς ὁ Θεὸς		my most positive "yes," and my most
	ὅτι		positive "no"? God keeps His word, and
	οὐ ναὶ καὶ οὔ	44	I appeal to Him as my witness that there
19	λόγος		has been no such inconstancy in my
	γὰρ	44	communications with you. Those com-
			munications were nothing more or less
			than the proclamation among you of Jesus
			Christ, the Son of God, by Silvanus,
			Timothy and myself. In Him you found
	οὐκ ἐγένετο ναὶ καὶ οὔ	44	no self-contradiction. Nay, in Him the
	ἀλλὰ ναὶ		"yes" of God to every seeking soul has
20	γέγονεν	44	found expression. I mean that to His
	ἐν αὐτῷ ἐν αὐτῷ	44	people the promises of God are all positive,
	ναὶ καὶ		and certain of fulfilment. God Himself
	ἀμὴν τῷ Θεῷ		makes them effectual: glory is the goal
	πρὸς δόξαν		to which they lead, and we are the
	δι' ἡμῶν		messengers through whom they are com-
21			municated. It is God Who gives us
	βεβαιῶν ἡμᾶς σὺν ὑμῖν		stedfastness of purpose, associating us with
	Χριστὸν	44	you—His own Anointed One the girdle
			with which He binds us together—us
22	Χρίσας		whom He anointed. It is He Who set
	σφραγισάμενος		upon us the seal which marks us as His,
		45	and in His Spirit filling our hearts, gives
	ἀρραβῶνα		us the pledge of blessings still in store.
23			I have mentioned my colleagues, but,
	Ἐγὼ δὲ		speaking for myself, the reason of the
	οὐκέτι	45	postponement of my visit to you was my

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φειδόμενος
ὑμῶν

ἐπὶ τὴν ἐμὴν ψυχὴν
24 οὐχ ὅτι
τῆς πίστεως κυριεύομεν 45
ἀλλὰ
συνεργοί
χαρᾶς
πίστει
ἑστήκατε

anxiety to avoid any extreme measures in my dealings with you. I call God to witness this statement, and am prepared to stake my life upon its truthfulness. I do not wish to imply that because you are Christians I have some princely authority over you. What I do imply is that we are doing all we can to make your Christianity your joy. It is joy that you are missing: your convictions are firm enough.

CHAPTER II.

1
ἐμαυτῷ 45
ἔκρινα
2 ἐν λύπῃ 45
λυπούμενος ἐξ εμοῦ τίς
εὐφραίνων 45
3 ὃν ἔδει με
χαίρειν 45
ἔγραψα τοῦτο αὐτὸ
ἵνα μὴ ἐλθὼν
λύπην ἔχω
45
πεποιθὼς

ἐπὶ πάντας ὑμᾶς
ἡ ἐμὴ χαρὰ πάντων ὑμῶν
4
γὰρ

ἐκ θλίψεως καὶ συνοχῆς
διὰ δακρύων οὐχ
ἵνα λυπηθῆτε
ἵνα γνῶτε
ἀγάπην ἣν ἔχω περισσοτέρως
5
εἰ τις λελύπηκεν

YOUR happiness being our object I took counsel with myself, and made up my mind not to visit you under conditions painful both to you and to myself; for to hurt your feelings is as though I wounded the only person who brings joy into my life. You ought to have been a source of happiness to me; and the reason why I say this in a letter is to save my coming in person, and being hurt by you instead. For your sakes, too, I do not want you to hurt me. I am convinced, and my conviction would be unshaken though you all denied it, that that which would make me happy would make you happy too, all of you. Even my strictures are not prompted by any wish to hurt. My words may be wounding, but they come straight from a bruised and bursting heart. I weep as I write, and I write not to wound you, but to shew you that I bear you no ordinary love.

This is not a personal matter. The outrage which has caused so much sorrow, was an outrage committed not against

Verse		Notes	Page
	οὐκ ἐμὲ ἀπὸ μέρους		myself, but, in a measure (for I have no
	ἵνα μὴ ἐπιβαρῶ		wish to exaggerate), against all of you.
6	ἱκανὸν		Punishment enough for the offender to
	ἐπιτιμία		have been censured by the majority.
7	τοὐναντίον μᾶλλον		Rather than add to that punishment, I
	χαρίσασθαι		would urge you now to forgive him and
	παρακαλέσαι		invite him to resume his place among you,
	καταποθῇ περισσοτέρᾳ		lest he be engulphed and lost in unen-
8	λύπῃ		durable misery. I appeal to you therefore
	κυρῶσαι εἰς αὐτὸν ἀγάπην	45	to readmit him within the pale of love.
9			I have another reason for laying this
	εἰς τοῦτο		behest upon you, for one object that I have
	ἔγραψα ἵνα		in view in writing this letter is to obtain
	γνῶ δοκιμὴν		clear evidence of your unreserved sub-
	ὑπήκοοί		mission to my authority. Accept my
			ruling in principle, and I will abide by
10			your judgment in detail. The offender
			whom you forgive, I will forgive. Your
			interests are mine. When I have myself
	ἐν προσώπῳ	45	forgiven an offender, I have done so in
			the consciousness that the eye of Christ
11	διʼ ὑμᾶς		is upon me, and with your spiritual wel-
	πλεονεκτηθῶμεν		fare in view. Satan is always ready to
	οὐ ἀγνοοῦμεν	45	exploit our unforgivingness. You and I
12			know something of his schemes.
			I had come to Troas, to proclaim
	ἀνεῳγμένης		there the glad tidings of Messiah's coming,
	θύρας		and the Lord had opened wide before me
13	ἐν Κυρίῳ οὐκ ἄνεσιν	45	the door of a great opportunity of work
			for Him. But my heart was ill at ease,
			because Titus our brother was not there
14	ἀποταξάμενοις ἐξῆλθον		to meet me. Unable to rest, I took my
		45	leave and crossed to Macedonia. Thanks
			be to God, He was leading me, as, in my
	θριαμβεύοντι διʼ ἡμῶν	45	work for Christ, He ever does. It is His
	φανεροῦντι		triumphal progress. He uses us to make
	ὀσμὴν	46	it known in every place that even as the
	τῆς γνώσεως		fragrant smoke of the burnt offering rises
15	αὐτοῦ ὅτι		to heaven, so man may hold conscious
			intercourse with God. We are declared

Verse

εὐωδία
Χριστοῦ
σωζομένοις
16 ἀπολλυμένοις
ὀσμὴ
θανάτου
εἰς θάνατον
ζωῆς
εἰς ζωήν
17 τίς ἱκανός

καπηλεύοντες
λαλοῦμεν

ἐξ εἰλικρινείας
ὡς ἐκ Θεοῦ κατενώπιον

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46

to be, to God, as the sweet fragrance of the sacrifice of Christ among those who are on the road to life, and those who are on the road to death. To both we are as the fragrant smoke of sacrifice, which to the latter speaks but of death inflicted and is an omen of death to come, but to the former speaks of life attained and is a presage of life to come. The responsibility is overwhelming, but we cannot shirk it. We cannot, like the majority, take the easy course of watering down the word of God. Our words in Christ's service are as the dealings of one who purveys a genuine article. We received the word from God, and His eye is upon us.

CHAPTER III.

1 συνιστάνειν
εἰ μὴ χρῄζομεν πρὸς ὑμᾶς
ἢ ἐξ ὑμῶν
ὥς τινες

46
47

AM I beginning again to write myself a testimonial? Surely not, unless you expect me to submit a testimonial, or I have to ask you to give me one. There are some who need a testimonial;

2 ὑμεῖς ἐπιστολὴ

ἀναγινωσκομένη γινωσκο-
3 μένη πάντων
φανερούμενοι
Χριστοῦ διακονηθεῖσα

πνεύματι

πλαξὶ καρδίας σαρκίναις

47

we do not. You are my testimonial yourselves, a document written upon my heart for the perusal and information of the whole world. There you are for all to see—a testimonial to the power of Christ, obtained through my work among you—a testimonial not written in ink, but legible enough in the gifts of the Spirit of the living God, inscribed not on stone tablets, but on human hearts.

4 διὰ τοῦ Χριστοῦ πεποίθησιν
τοιαύτην

It is Christ Who enables me to rely on such a testimonial. I am led by it not to take credit to myself but to give

5 πρὸς τὸν Θεόν οὐχ ὅτι

47

glory to God. I do not imply that of

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	λογίσασθαι ἐξ ἑαυτῶν		47
	ἱκανότης		
6	ἐκ τοῦ Θεοῦ ἱκάνωσεν		
	διακόνους		
	γράμματος		47
	γὰρ		
			47
	ἀποκτείνει		
	ζωοποιεῖ		
7	δὲ		
	ἐν γράμμασιν		
	διακονία τοῦ θανάπου		
	ἐγενήθη ἐν δόξῃ		47
	ὥστε		
	διὰ τὴν δόξαν καταργου-		
8	μένην μᾶλλον		
	διακονία		
9	δόξα		
	διακονία		
	κατακρίσεως περισσεύει		
	διακονία		47
10	δικαιοσύνης ἐν τούτῳ τῷ μέρει δεδοξασμένον		
	οὐ δεδόξασται		47
	ἕνεκεν		
11	ὑπερβαλλούσης		
	καταργούμενον διὰ δόξης		47
	τὸ μένον ἐν δόξῃ		
12	ἐλπίδα		
13	ἐτίθει		47
	εἰς τὸ τέλος τοῦ καταργου-		
14	μένου ὁυ		
	ἀλλὰ		48
	ἐπωρώθη		48
	κάλυμμα		

myself I am qualified to draw reliable conclusions from purely subjective premises. I lay claim to no qualification but what is God-given. He has qualified me for the service of the new covenant, not of a written ordinance, but of the Spirit, which is far better; for while the written law condemned the law-breaker to death, the Spirit makes dead men to live.

Better and more glorious too. For if the written law, engraved in stone, with all its death-dealing condemnations, was promulgated amid manifestations of the glory of God so dazzling that the people could not look steadily at the face of Moses, illumined as it was with the transient reflection of that glory, far greater, surely, shall be the glory of service rendered to the Spirit. If the glory of God was manifested in the means employed to announce condemnation, incomparably more glorious are the means employed to proclaim acquittal. Even the partial glory of the old covenant has not proved a permanent condition, so completely has the glory of the new eclipsed it. If that which was transient was glorious during promulgation, much more surely shall that which is permanent be permanently glorious.

No wonder, then, that with this prospect before us, we speak with the utmost boldness. Moses used to veil his face, that the sons of Israel should not, as they gazed at the glory, see it pass off and disappear. We need no such veil. The glory is now permanent: but their minds have become impervious to conviction. To this very day the glory of the old covenant, as they read it, is hidden from

Verse | Notes | Page

μένει τὸ αὐτὸ
μὴ ἀνακαλυπτόμενον ὅτι 48
15
16 ἡνίκα δ' ἂν
ἐπιστρέψῃ 48
περιαιρεῖται
17 δὲ

48
ἐλευθερία
18 ἡμεῖς ἀνακεκαλυμμένῳ 48
κατοπτριζόμενοι 48

μεταμορφούμεθα τὴν αὐτὴν
εἰκόνα ἀπὸ

48
εἰς
καθάπερ 49
Κυρίου πνεύματος ἀπὸ 49

them by a veil as impenetrable as ever—a veil which is not lifted to show that glory dissolving in Christ. To this very day when the books of Moses are read, that veil lies upon their hearts. Whenever their heart shall turn towards the Lord, straightway the veil shall be removed; and this is already taking place. Moreover, the Lord is Himself the Spirit. So the veil can be removed only with their consent; for where the Spirit of the Lord is, there is no compulsion.

And what of us? We are not veiled as Moses was. Our faces are made mirrors: we all reflect the glory of the Lord, and as we exhibit His beauty for all to see, our characters are changed to match, and we grow like Him, turning our backs upon the glory of the old, and setting our faces to enter the glory of the new, as may well be with the breath of the Sovereign Spirit behind us, wafting us onward.

CHAPTER IV.

1
τὴν διακονίαν
ταύτην
καθὼς ἠλεήθημεν 49

διὰ τοῦτο οὐκ 49
ἐκκακοῦμεν
ἀλλ' ἀπειπάμεθα τὰ
2 κρυπτὰ τῆς αἰσχύνης 49

πανουργίᾳ
δολοῦντες

μὴ — μηδὲ

OUR business is to proclaim that which courts the light—an errand of mercy akin to that divine mercy to which we trace our commission; and that is the reason why, undaunted by opposition, we have boldly refused to employ discreditable and necessarily furtive methods. Indeed some find us too outspoken; they call us reckless rascals. Others see in us subtle schemers, hatching a plot, they say, under cover of preaching God's word. We are neither. Outspoken indeed we are, and our out-

Verse		Notes	Page
	φανερώσει ἀληθείας		
	συνιστῶντες		
	πρὸς πᾶσαν συνείδησιν		
	ἐνώπιον		
3	καὶ	50	
	ἐν	50	
4	τοῖς ἀπολλυμένοις		
	ὁ Θεὸς τοῦ αἰῶνος τούτου		
	νοήματα ἀπίστων εἰς τὸ μὴ		
	ἀυγάσαι		
	φωτισμὸν		
	εἰκὼν		
	δόξης		
5			
	Κύριον		
	δούλους		
6	ὅτι		
	λάμψαι		
	ἔλαμψεν		
	πρὸς φωτισμὸν		
	γνώσεως δόξης	50	
7	τοῦτον		
	θησαυρὸν σκεύεσιν		
	ὀστρακίνοις	50	
	ὑπερβολὴ δυνάμεως		
	μὴ ἐξ ἡμῶν		
8	θλιβόμενοι	50	
	στενοχωρούμενοι		
9	ἀπορούμενοι ἐξαπορού-		
	μεναι ἐγκαταλειπόμενοι		
	καταβαλλόμενοι		
10	οὐκ ἀπολλύμενοι πάντοτε	50	
	περιφέροντες		
	νέκρωσιν Κυρίου Ἰησοῦ		

spokenness is the outspokenness of truth. Truth will out: we need no testimonial but the truth of our message: that testimonial satisfies the universal conscience of mankind, and the scrutiny of the all-seeing God. And if, after all, the significance of the Gospel which we proclaim is obscured, the veil which obscures it is in the hearts of those who are on the road to destruction. In their case another God, the evil genius of this age, has so blinded the perceptions of sceptics, that never a ray of light penetrates the darkness of their ignorance, though the Gospel, like some mighty beacon-fire, proclaims that Christ, the visible presentment of God to men, has triumphed.

I am not overstating the importance of our message. We herald not ourselves, but the sovereignty of Christ Jesus; ourselves we place unreservedly at your service, for Jesus' sake. We declare that God, Who commanded light to shine out of darkness and illumine the world, has Himself illumined our hearts—a beacon to light men to the knowledge of God's glory, made visible in the countenance of Jesus Christ.

What we bring you is a treasure of great value; but we who bear it are but vessels, and that of fragile earthenware, in order that it may be evident that the irresistible power of the Gospel does not originate with us, but is of God. We are hard pressed incessantly, but never cornered: we are frequently at a loss, but never in despair; frequently persecuted, but never abandoned to our persecutors; hurled to the ground, yet ever rising undestroyed. Always, and wherever we go, in the deadly perils that beset us, we accept death as really as the Lord Jesus

Verse		Notes	Page
	ζωὴ φανερωθῇ		
11	οἱ ζῶντες	50	
		50	
	τῇ θνητῇ σαρκὶ		
	ζωὴ		
12	θάνατος ἐν ἡμῖν		
	ἐνεργεῖται ἐν ὑμῖν		
		50	
13	τὸ αὐτὸ πνεῦμα		
	κατὰ τὸ γεγραμμένον	50	
14			
	παραστήσει		
15	σὺν ὑμῖν γὰρ		
	τὰ πάντα δι' ὑμᾶς		
	χάρις		
	πλεονάσασα διὰ	51	
	τῶν πλειόνων εὐχαριστίαν	51	
	περισσεύσῃ		
	εἰς δόξαν		
16	οὐκ ἐκκακοῦμεν		
	ὁ ἔξω ἄνθρωπος διαφθείρεται		
17			
	ἐλαφρὸν		
	κατεργάζεται		
	βάρος		
18	καθ' ὑπερβολὴν εἰς ὑπερβολὴν σκοποῦντων	51	
	βλεπόμενα μὴ βλεπόμενα		
	πρόσκαιρα		
	αἰώνια		

accepted it, in order that in our deliverances the resurrection of Jesus may be clearly reproduced. Yes, though we do not actually die, we are delivered up to death for Jesus' sake, and though we have not yet donned immortality, our deliverances shew forth His triumph over death.

The death-pangs that we endure are our affair, but the life which is restored to us, is a life of vigorous work among you. Jesus, delivered to death, still trusted the Father. The same Spirit possesses us; and like the psalmist who wrote: "I spake because I trusted," we also trust God to deliver, and therefore speak, knowing as we do that He who raised the Lord Jesus from death, will raise us also, and set us by His side—us and you together. With you, of course, for it is on your account that I incur all these sufferings, in order that the lovingkindness of God, bestowed yet more lavishly in response to the thanksgivings of an ever-growing multitude, may bring Him vast increase of glory.

This is why our endurance holds good; and even though bodily health fail under physical suffering, yet our spirits are revived day by day. And with reason; for this transient and imponderable atom of affliction is winning for us an eternal and mighty mass of glory—mighty beyond all comparison and estimate. Meanwhile our regard is fixed not on the things that men see, but on the things that men see not; for the things that men see are transient, but the things that men see not are everlasting.

Verse		Notes	Page
1	ἐπιγείος οἰκία		51
	καταλυθῇ ἐχομεν		51
	ἐν οὐρανοῖς οἰκοδομὴν		
	ἐκ Θεοῦ		
	αἰώνιον ἐν τούτῳ		
	στενάζομεν τὸ		51
	οἰκητήριον ἡμῶν		51
3	ἐπενδύσασθαι		
	εἴ γε		51
	εὑρεθησόμεθα οὐ		51
	γυμνοὶ		
4			52
	βαρούμενοι		
	οὐ θέλομεν ἐκδύσασθαι		52
	ἀλλ᾽ ἐπενδύσασθαι		52
	τὸ θνητὸν καταποθῇ		
5	κατεργασάμενος		52
	εἰς αὐτὸ τοῦτο [ματος		
	τὸν ἀρραβῶνα τοῦ πνεύ-		52
6	θαρροῦντες πάντοτε		
	οὖν		
	ἐκδημοῦμεν		
	ἐνδημοῦντες		
7			
	περιπατοῦμεν		
	διὰ πίστεως οὐ		
8	διὰ εἴδους θαρροῦμεν		
	ἐνδοκοῦμεν μᾶλλον ἐκδη-		
	μῆσαι ἐνδημῆσαι		
9	Διὸ		52

CHAPTER V.

THIS body that we live in on the earth is but a tent, and we know that if the tent be taken down, there awaits us in the heavens a permanent building, God's gift to us, a dwelling built by no human hand, and destined to endure for ever. Meantime, with many a weary sigh, we long for that heavenly habitation of ours: we long to be taken, body and soul, and wrapped in the all-covering robe of immortality. All-covering it will truly be if, at all events, though permitted to put it on, we be found to have been excused death's disrobing. And, indeed, that is our hope. I mean that though we who are still in the tent sigh wearily, as though oppressed with an unbearable weight, yet we have no desire to lose its covering and be left, as it were, disrobed: our hope is, rather, to put on the new covering of immortality over the old, that so all that is mortal may be merged and lost in the new life. God Himself designed and constructed us with a view to this destiny, and has given us the Spirit in pledge and foretaste of its fulfilment. No danger daunts us, because we have this pledge, and, knowing that our true homeland is with the Lord, are conscious of being in exile from Him, so long as we have our residence in this body.

Our true home, though out of sight, is never out of mind: our lives are ruled by what we believe, not by that which is visible to the eye. And so we have no fear. Nay, far happier will it be, and more welcome the prospect, to leave this home in the body, and to be in our true homeland with the Lord. Therefore, because we look forward to living with Him, our

Verse		Notes	Page
	φιλοτιμούμεθα εὐάρεστοι		
10	φανερωθῆναι	52	
	ἔμπροσθεν τοῦ βήματος		
	τὰ διὰ τοῦ σώματος		
	πρὸς ἃ ἔπραξεν		
11			
	φόβον τοῦ Κυριόυ		
	ἀνθρώπους πείθομεν		
	Θεῷ		
	πεφανερώμεθα	52	
	ἐλπίζω καὶ ὑμῶν		
	ἐν ταῖς συνειδήσεσιν		
	πεφανερῶσθαι		
12			
	οὐ γὰρ πάλιν		
	συνιστάνομεν ὑμῖν	52	
	ἀφορμὴν διδόντες		
	καυχήματος		
	ἵνα ἔχητε πρὸς		
	ἐν προσώπῳ καυχωμένους	53	
	οὐ καρδίᾳ ἐξέστημεν	53	
13	Θεῷ	53	
	σωφρονοῦμεν· ὑμῖν		
14	ἀγάπη χριστοῦ συνέχει	53	
15			
	κρίναντας		
	εἰ		
	ὑπὲρ πάντων		
	ἄρα	53	
	ἀπέθανον	54	

ambition is to please Him wholly, whether we are in the homeland with Him, or still in exile.

For we must all stand forth in full view before the royal dais, when the Messiah holds His investiture, in order that each may receive what in this life he has earned—reward or penalty, according to conduct good or evil. We know what it is to be terror-stricken in the Lord's presence. Hence in our work among men we urge them not to incur His displeasure, and in our conduct towards God, we have submitted to His scrutiny without reserve. I venture to anticipate that you also will, in your hearts, admit that we have been quite open with you.

What I am is self-evident, and I do not propose again to make you any formal statement about it. We do, however, want you to know what to say about us, and to be able to say it with pride, in order that you may be in a better position to speak of us than those who boast of us with their lips, while despising us in their hearts. We are out of our minds, they say; well, if we are, we are admitted to the mind of God: we are sane enough in our dealings with you. We are, indeed, well under control. Christ's love holds us fast.

That, not madness, is the reason why we incur the deadliest risks. For us the bitterness of death is already past. We have passed judgment on ourselves to the effect that inasmuch as the death of One was the equivalent of the death of all, then, after all, when He died, the lives of all were forfeit. We judge, further, that He died for all, that they who live should live henceforth to please not self but Him Who died and

Verse		Notes	Page
16		53	rose from death for them. Henceforth
	οὐδένα οἴδαμεν κατὰ σάρκα		the natural acquaintanceships of the world
			are nothing to us. If we have known Christ
			Himself in His human nature, as a man we
17	οὐκ ἔτι γινώσκομεν		no longer think even of Him. To be Christ's
	καινὴ κτίσις	53	man, you see, is to be a creature of a new
	τὰ αρχαῖα γέγονε καινὰ τὰ πάντα		order. The old life has passed, a new life
18	ἐκ Θεοῦ		has begun.
			This new creation is all the work of
			God, who has reconciled us to Himself
	δόντος διακονίαν		through Jesus Christ, and has graciously
19	ὡς ὅτι		committed to us the task of carrying that
		53	reconciliation into effect, bidding us pro-
	μὴ αὐτοῖς		claim that God was in Christ reconciling
	λογιζόμενος		the world unto Himself, not taking men's
	θέμενος λόγον	53	transgressions into account, and actually
20	ὑπὲρ Χριστοῦ πρεσβεύομεν		leaving us to give the message of recon-
	παρακαλοῦντος	53	ciliation. Consequently we are ambassadors
	ὑπὲρ Χριστοῦ δεόμεθα		for Christ. Through us, God pleads with
	καταλλάγητε γὰρ		men. In Christ's name we implore you to
21	τὸν μὴ γνόντα ἁμαρτίαν		accept the friendship which God offers you.
	ὑπὲρ ἡμῶν		See what He has done. Jesus knew nought
	ἁμαρτίαν ἐν αὐτῷ	53	of sin. Yet, for our sakes, God made Him to
			be the world's sin, that we, by union with
			Him, might become the very righteousness
			of God.

CHAPTER VI.

1	δὲ	54	OFFICIALLY we are Christ's ambas-
	συνεργοῦντες	54	sadors, personally we are His fellow-
	καὶ		workers, and to our official communication
	παρακαλοῦμεν		we add a personal appeal. Do not, we
	δέξασθαι		entreat you, after listening to the offer of
	χάριν εἰς κενὸν	54	God's grace, let it waste itself in the empty
2			air. Do not miss your opportunity: you
	γὰρ		cannot command it when you will. God
			gives it only when He chooses. Listen to
	λέγει καιρῷ	54	what He says: "The moment that I chose

Verse		Notes	Page
	δεκτῷ		
	ἐπήκουσα		
	ἰδοὺ		
	καιρὸς		
	εὐπρόσδεκτος		
3			
	προσκοπὴν μηδεμίαν	54	
	ἐν μηδενὶ		
	ἵνα διακονία		
	μὴ μωμηθῇ		
4	ἀλλὰ συνιστῶντες		
	διάκονοι	54	
	ἐν παντὶ ὑπομονῇ πολλῇ		
	θλίψεσιν		
	ἀνάγκαις στενοχωρίαις		
5	πληγαῖς φυλακαῖς		
	ἀκαταστασίαις [στείαις		
	κόποις ἀγρυπνίαις νη-		
6	ἀγνότητι	54	
	γνώσει μακροθυμίᾳ		
	χρηστότητι [κρίτῳ	54	
7	Πνεύματι Ἁγίῳ ἀνυπο-		
	λόγῳ ἀληθείας	54	
	δυνάμει δικαιοσύνης		
8	ὅπλων δεξιῶν ἀριστερῶν	54	
	δόξης ἀτιμίας	55	
	εὐφημίας δυσφημίας		
	πλάνοι		
9	ἀληθεῖς ἀγνοούμενοι		
	ἐπιγινωσκόμενοι		
	ἀποθνήσκοντες		
	ἰδοὺ		
	ζῶμεν [μενοι		
	μὴ θανατούμενοι παιδευό-	55	
10	λυπούμενοι		
	ἀεὶ χαίροντες πτωχοὶ		
	πλουτίζοντες		
	μηδὲν ἔχοντες		

thou didst accept: the prayer thou utteredst I have heard. It was the day of deliverance, and I came to thine aid." Can you not see, my friends, that for you this is the opportunity, and happy the man who has waited for it and seized it? Can you not see that this for you is the day of deliverance?

Do not, I beseech you, take it ill that I press my appeal so urgently. I would not hurt your feelings for worlds, not once in all our intercourse, nor in its tiniest detail. We are most anxious that our work among you shall not be open to adverse criticism. On the contrary our ambition is to make our qualifications as God's workers evident in every detail of our work—in our untiring endurance, in the sufferings we experience, when we are hard put to it, and cornered, scourged, imprisoned, hounded and hustled by riotous mobs, worn out with exhausting labours, sleepless nights, and scanty fare: in the purity of our life and the soundness of our knowledge, in patience and kindliness of heart: in our evident reliance upon the Holy Spirit, and the unaffected sincerity of our love: in truthfulness of word, and divine potency of act: in the integrity which has been our safeguard right and left: whether men bestow honours upon us or withdraw them: whether they speak well of us or ill: here denounced as deceivers, there acclaimed true men: sometimes ignored as beneath notice, sometimes recognised and appreciated: frequently on the point of death, and yet, as you see to-day, full of vigorous life, our sufferings being overruled not to compass our death but to develop our character: in many sorrows, yet with our joy unabated: poor enough ourselves, yet making many rich: destitute, yet having

Verse | Notes Page

πάντα κατέχοντες | 55
11 πρὸς ὑμᾶς στόμα ἀνέῳγε
πεπλάτυνται
12 οὐ στενοχωρεῖσθε

13 ἐν σπλάγχνοις ὑμῶν
πλατύνθητε καὶ
ἀντιμισθίαν | 55
ὡς τέκνοις | 55

14 μὴ
γίνεσθε
ἀπίστοις
ἑτεροζυγοῦντες δικαιοσύνη | 55
τίς μετοχὴ ἀνομίᾳ
15 τὶς κοινωνία τὶς
συμφώνησις
μερὶς τὶς
16 συγκατάθεσις | 55
γὰρ ὑμεῖς ναὸς
εἶπεν ἐνοικήσω
ἐμπεριπατήσω | 55
17

18

παντοκράτωρ

unlimited resources at our command. As I write to you, Corinthians, words come easily, and my heart is big with love. There is room for you all there. If you are cramped, it must be for lack of love, not in my heart but in your own. Then make room for me in your hearts, as I have made room for you in mine: it is but a fair return that I ask. Children should love a loving father.

I do not ask you to be indiscriminate in your sympathies. Do not associate with unbelievers. A believer and an unbeliever make an ill-assorted pair. The law-abiding cannot go shares with the lawless: light and darkness have nothing in common: Christ and Belial no harmony, believer and unbeliever no partnership: God's temple will not bear contiguity with idols, nor can you, for He is a living God and you are His temple. God has said it: "I will dwell in them," He said, "and will walk the earth in them, and will be their God and they shall be my people. Therefore come out from among the unbelievers, and be separate, and touch not the unclean thing, and I will receive you to Myself, and will be a father to you, and ye shall be sons and daughters to Me," saith the all-sovereign Lord.

CHAPTER VII.

1 | 55
σαρκὸς πνεύματος
ἐπιτελοῦντες ἐν φόβῳ Θεοῦ | 55
2 χωρήσατε
ἠδικήσαμεν ἐφθείραμεν

HAVING then these promises, beloved friends, let us cleanse ourselves of all moral and spiritual defilement, achieving unsullied holiness of life in fear of God.

Will you not make me some concession? I have outraged no man's rights, have tam-

Verse		Notes	Page	
	ἐπλεονεκτήσαμεν			pered with no man's integrity, have exploited
3				no man's weakness. I am not speaking to
	πρὸς κατάκρισιν			you as criminals to be condemned. That
	γὰρ			would hardly be likely, would it? consider-
	προείρηκα			ing that I have ere this told you that you are
				so dear to my heart—my interests identified
	εἰς συναποθανεῖν			so completely with yours—that if you die I
4	συζῆν		55	die, and if you live I live. To you I speak
	παρρησία πρὸς ὑμᾶς		56	boldly of your faults: to others I speak no
	καύχησις ὑπὲρ ὑμῶν			less boldly of your merits.
	τῇ θλίψει			
	ἐπὶ πάσῃ		56	I admit that I was greatly troubled about
	πεπλήρωμαι παρακλήσει			you, but that is all over, and there has super-
	χαρᾷ			vened a reassurance which has fully allayed
5	ὑπερπερισσεύομαι			my anxieties, and a joy that has filled my
	γὰρ καὶ		56	heart to overflowing. I admit that there
				was a time even after my arrival in Mace-
	οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ			donia when I was racked with anxiety to
	σὰρξ ἐν παντὶ			the point of physical exhaustion. It was not
	μάχαι ἔξωθεν			one thing that troubled me but everything.
6	φόβοι ἔσωθεν			Bitter controversy raged around me, and my
				heart was filled with fear. But God, Who
			56	comforteth the downcast, comforted us by
7				the coming of Titus, and not only by his
	ἀλλὰ καὶ τῇ παρακλήσει			coming, but also by the fact that the reassur-
				ance, which he had brought us from you,
	ᾗ παρεκλήθη		56	had amply satisfied himself.
	μᾶλλον		56	His report did more than allay my dis-
				tress. My sorrow was turned into joy when
	ἐπιπόθησιν		56	he told us that you longed to do right, that
	ὀδυρμὸν			you deplored recent events, and that your
8	ζῆλον ὑπὲρ ἐμοῦ			loyalty to me was enthusiastic. The result
	ὅτι εἰ καὶ			is that even though I grieved you by my
	εἰ καὶ μετεμελόμην		56	letter, I am not sorry now, though for a time
	βλέπω ἐλύπησεν			I was. I can see now that that letter did
	εἰ καὶ πρὸς ὥραν			cause you real grief, even though only for a
9				time. Now I rejoice, not that you were
	εἰς μετάνοιαν			grieved, but that your grief resulted in peni-
	κατὰ Θεὸν		56	tence. I can rejoice because God set a limit
	ἵνα [ημῶν			to your grief. He willed it that your interests
	ζημιωθῆτε ἐν μηδενὶ ἐξ			should not suffer from any action of ours.

Verse		Notes	Page
10	κατὰ Θεὸν	56	
	μετάνοιαν εἰς	56	
	ἀμεταμέλητον		
11			
	ἰδοὺ πόσην κατειργάσατο		
	σπουδὴν	56	
	ἀπολογίαν ἀγανάκτησιν		
	φόβον		
	ἐπιπόθησιν ζῆλον		
	ἐκδίκησιν		
	ἐν τῷ πράγματι συνε-	56	
12	στήσατε ἑαυτοὺς ἁγνοὺς		
	ἄρα οὐχ εἵνεκεν	56	
	ἀδικήσαντος εἵνεκεν		
	ἀδικηθέντος φανερωθῆναι	56	
	σπουδὴν τὴν ὑπὲρ ἡμῶν		
	ὑμῶν ἐνώπιον Θεοῦ		
	πρὸς ὑμᾶς ὑπὲρ ἡμῶν		
13			
	Διὰ τοῦτο		
	παρακεκλήμεθα ἐπὶ...ὑμῶν	57	
	μᾶλλον	57	
	ἐπὶ τῇ χαρᾷ Τίτου	57	
14	περισσοτέρως		
	πάντων		
	ἀναπέπαυται πνεῦμα	57	
	ὅτι οὐ κατῃσχύνθην		
	κεκαύχημαι		
	καύχησις		
	οὕτω		
	ὡς ἐλαλήσαμεν		
15	καὶ τὰ σπλάγχνα αὐτοῦ		
	εἰς ὑμᾶς		
	περισσοτέρως		
	πάντων φόβον	57	
17			

Grief which God has regulated induces a regretful retrospect, but a prospect of salvation that no regret can ever mar. The world's sorrow results ultimately in death. Salutary indeed is the grief which God regulates. To be assured of this, you have but to observe what its effects have been in your own case. Prompt and vigorous action, the exculpation of the innocent, indignation against the guilty, fear of my severity, yet yearning for my presence, fervour of spirit and firm resolve to see justice done.

The episode proved that your motives were wholly pure. After all, even if I did write to you, it was not so much to secure the punishment of the wrongdoer, or redress for his victim, as to make it plain for all the world to see that the vigorous treatment which we should have had to apply to your affairs, you, conscious of the eye of God upon you, applied to yourselves instead. It was you who dealt with the situation. Your consolation was well earned, and ours is the natural sequel to yours.

But joy is more than consolation, and the joy of Titus filled our hearts with joy to overflowing—joy that your welcome to him had been so unanimous and so refreshing to his careworn heart—joy, too, that he had not to shame me by reporting that I had given him too good an account of you. In fact what I had said to him in praise of you proved to have been as completely true as the discourses which I had delivered in your hearing. He too is deeply stirred: the tenderness of his feelings towards you is more than he can express, as he recalls your complete submission, and the fear and trembling with which you received him. Your fears put mine to flight. My joy is

Verse		Notes	Page
	θαρρῶ		57
1	ἀδελφοὶ γνωρίζομεν		57
	τὴν χάριν		57
	εδομέν ην		
2			
	πολλῇ δοκιμῇ		57
	πτωχεία		58
	περισσεία χαρᾶς εἰς		
	περίσσευσεν		58
	τὸν πλοῦτον		58
	ἁπλότητος		58
3	ὅτι κατὰ δύναμιν		58
	μαρτυρῶ καὶ		
	ὑπὲρ δύναμιν		
4	αὐθαίρετοι μετὰ . . .		58
	παρακλήσεως δεόμενοι		
	τὴν χάριν καὶ		58
	τὴν κοινωνίαν		
	τῆς διακονίας εἰς ἁγίους		
5	οὐ καθὼς ἠλπίσαμεν		59
	ἀλλὰ		
	ἑαυτοὺς ἔδωκαν		
	καὶ ἡμῖν		59
	διὰ θελήματος Θεοῦ		
6			
	εἰς τὸ παρακαλέσαι		
	ἐπιτελέσῃ		
	προενήρξατο		
	καὶ		
	τὴν χάριν ταύτην		
	εἰς ὑμᾶς ἀλλὰ		59
7			
	ἐν παντὶ περισσεύετε		
	πίστει		59

that my confidence in you is completely restored.

CHAPTER VIII.

AND now, brethren, we must tell you about the notable favour which God has conferred upon the churches of Macedonia. The affliction through which they have been passing has been a severe ordeal in which they have proved their mettle; their poverty is great, but their exuberant joy has expressed itself in a liberality out of all proportion to their means —a liberality of princely munificence, and prompted solely by the desire to help the needy. They have done what they could: I bear my testimony to this. Nay, they have done the impossible, not under pressure of any appeal, but themselves urgently appealing to us to accept the contribution which God had graciously moved and enabled them to make towards this service to God's people. A liberal gift of money would not have surprised us, but they went further, first making a present of themselves to the Lord—and to us (a gift to Him is a gift to us), for that is the relationship in which it has pleased Him to place us.

We felt it to be our duty therefore to urge Titus to carry through a task in which he had already taken some steps, and, in addition to all the blessings which you have received, to bring this privilege also within your reach.

Nor were we content that yours should be any ordinary participation in this privilege. In nothing are you commonplace: not in the intensity of your faith, nor in the sound-

Verse		Notes	Page	
	λόγῳ		59	ness of your reasoning and principles, nor in
	γνώσει			the thoroughness of your scholarship, nor in
	πάσῃ σπουδῇ			your general keenness and enthusiasm, nor
	ἐξ ἡμῶν ἐν ὑμῖν		59	in that Christian love which you learnt from
				our lives and conduct and have exhibited in
	καὶ ἐν ταύτῃ τῇ χάριτι		60	your own. So in this privilege of liberality
	περισσεύητε			also, we desired that you should excel.
8	οὐ κατ᾽ ἐπιταγὴν λέγω			I do not speak as one demanding obedi-
	διὰ τῆς σπουδῆς ἑτέρων			ence to a command, but I am taking advan-
	δοκιμάζων γνήσιον		60	tage of the enthusiasm shown by others to
9	γὰρ			elicit evidence of the genuineness of your
	γινώσκετε		60	affection. Dictation would be out of place.
	τὴν χάριν		60	You are Christologists; you know how much
	ὅτι δι᾽ ὑμᾶς			and how freely our Lord Jesus Christ gave.
	πλούσιος ὢν ἐπτώχευσε		60	You appreciate the fact that for your sake,
				having all wealth at His command, He sub-
				mitted to a life of poverty, in order that you
10	καὶ γνώμην ἐν τούτῳ δίδωμι		60	by His poverty might be made wealthy.
				My present suggestion is an essential
				part of my teaching: you can adopt it with-
	τοῦτο γὰρ ὑμῖν συμφέρει		61	out exposing yourselves to the charge of
	οἵτινες προενήρξασθε ἀπὸ			inconsistency or shortcoming in this respect
	πέρυσι οὐ τὸ ποιῆσαι			in the past; for you were a year ahead of
	μόνον		61	others not merely in taking action (which
	ἀλλὰ καὶ τὸ θέλειν			is a mere detail when once the principle is
				accepted), but in your acceptance of the
11	νυνὶ δὲ καὶ τὸ ποιῆσαι			principle and the decision to carry it into
	ἐπιτελέσατε [θέλειν			action. But now I want you to carry the
	ὅπως ἡ προθυμία τοῦ			principle into practice, in order that the
	καθάπερ οὕτω ἐπιτελέσαι		61	enthusiasm of your benevolent intentions
	ἐκ τοῦ ἔχειν			may be appropriately consummated by a
12	γὰρ		61	contribution proportionate to your means.
	εἰ ἡ προθυμία πρόκειται			More than that is not suggested: for where
	καθ᾽ ὃ ἐὰν ἔχῃ τις		61	a man eagerly desires to give, the proportion
	οὐ καθὸ οὐκ ἔχει			which his gift bears to his particular circum-
13	εὐπρόσδεκτος			stances, and to them alone, is the standard
				by which it is appreciated. We do not, I
	γὰρ ὑμῖν θλῖψις			say, ask for a contribution disproportionate
	ἄλλοις ἄνεσις		62	to your means, for that would be victimising
				you in order to spare the pockets of others.

Verse		Notes	Page	
	ἀλλ'			Our desire is rather that the burden of contribution to our fund should fall equally on all, and that if on this occasion a larger contribution from you makes up for a small contribution from others, when, on some future occasion, your circumstances and theirs are reversed, the ratio of contributions may be inverted to match. We aim at that adjustment of inequalities for which we have scriptural precedent in the passage :—" He that gathered much had not too much, and he who gathered little had not too little." I thank God for His goodness : He has inspired Titus with a concern for your interest as enthusiastic as my own, with the result that while courteously responding to the suggestion as coming from us, he set forth to visit you with an enthusiasm far in excess of anything attributable to that suggestion, and in fulfilment of a purpose that was all his own. In company with him we sent the brother whose eminence as an evangelist is acknowledged in all the churches. That, however, is not his only credential : he it was who was formally nominated by the churches to travel with us as treasurer of this fund which we are administering. In undertaking this task, our motive was the highest—to promote the Lord's own glory and your enthusiastic benevolence. A very large sum of money being involved, we are taking every precaution to avoid a situation in which our administration might be exposed to adverse criticism. We are laying our plans carefully, to ensure that it shall be irreproachable, not only under the Lord's scrutiny, but under men's as well. With these two brethren we sent a third—the brother whose devotion we have
	ἐξ ἰσότητος			
14				
	τὸ ὑμῶν περίσσευμα εἰς			
	τὸ ἐκείνων ὑστέρημα			
	τὸ ἐκείνων περίσσευμα			
	εἰς τὸ ὑμῶν ὑστέρημα			
15	ὅπως γένηται ἰσότης		62	
	καθὼς γέγραπται			
	ὁ τὸ πολὺ			
16	χάρις διδόντι		62	
	ὑπὲρ ὑμῶν			
17	τὴν αυτὴν σπουδὴν			
	ὅτι μὲν ἐδέξατο		62	
	ἐξῆλθε			
	σπουδαιότερος		62	
	ἀυθαίρετος			
18	συνεπέμψαμεν		62	
	ἐν τῷ εὐαγγελίῳ		62	
19	ἔπαινος			
	οὐ μόνον δὲ		62	
	χειροτονηθεὶς			
	διακονουμένη ὑφ' ἡμῶν			
	αὐτοῦ τοῦ Κυρίου		62	
20	προθυμίαν ὑμῶν		63	
	ἁδρότητι			
	στελλόμενοι		63	
21	μωμήσεται			
	προνοούμενοι		63	
	καλὰ			
	ἐνώπιον		63	
22				
	σπουδαῖον			

Verse		Notes	Page
	ἐδοκιμάσαμεν πολλάκις ἐν πολλοῖς νυνὶ πολὺ σπουδαιότερον		63
23	εἰς		
	εἴτε ὑπὲρ Τίτου κοινωνὸς εἰς ὑμᾶς		63
	συνεργός		
	ἀπόστολοι		63
	ἐκκλησιῶν δόξα Χριστοῦ		64
24	εἰς αὐτοὺς οὖν		64
	τὴν ἔνδειξιν τῆς ἀγαπης		64
	καυχήσεως ὑπὲρ		64
	εἰς πρόσωπον τῶν ἐκκλησιῶν		
1			
	περὶ τῆς διακονίας		64
2	οἶδα τὴν προθυμίαν		
	ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν		
	παρεσκεύασται ἀπὸ πέρυσι		
	ὁ ἐξ ὑμῶν ζῆλος		
3	τοὺς πλείονας		
	ἔπεμψα δὲ		65
	ὑπὲρ ὑμῶν		
	ἵνα μὴ		
	ἐν τῷ μέρει τούτῳ		65
	ἔλεγον		65
4	παρεσκευασμένοι μή		
	καταισχυνθῶμεν ἵνα μὴ λέγωμεν ὑμεῖς Μακεδόνες		65
	πως		
	ἐν τῇ ὑποστάσει		65

proved on many occasions and in very varied contingencies. To-day he is more enthusiastic than ever, as he looks with great and confident expectations towards you. My introduction of Titus is that he is my partner, and, in all those activities which have your interest as their object, my fellow-worker. Our colleagues are delegates representing churches, each of them a trophy of Christ. Their record and their official position alike command confidence. In their hands therefore I invite you to place those contributions which are at once the evidence of your love and the verification of all that we have said in praise of your liberality. The eyes of the churches are upon you.

CHAPTER IX.

IN writing to you there is no need for me to dwell upon the propriety of raising a fund for the relief of our fellow-believers. I am well aware of your eagerness to help. I boast of your liberality to Macedonian friends, telling them that Achaia was all ready a year ago, and it was by your infectious enthusiasm that most of them were roused to emulation. But there was a reason for my sending these brethren to you. I had boasted both of your liberality and of your promptitude, and I was anxious that that boast should not be falsified even partially. Again and again I kept saying that you were perfectly ready, and I was anxious to avoid the shame that would overwhelm us, to say nothing of you, if Macedonian visitors were to come with me and find you, for some mysterious reason, unprepared, the shame of grievous disappointment if this fact upon which my boast was built should fail me.

Verse		Notes	Page
5	οὖν		
	παρακαλέσαι	65	
	προέλθωσιν	66	
	προκαταρτίσωσι	66	
	προκατηγγελμένην	66	
	ἑτοίμην		
	οὕτως ὡς εὐλογίαν		
	πλεονεξίαν	66	
6			
	τοῦτο δὲ	67	
	φειδομένως		
	ἐπ᾽ εὐλογίαις	67	
	ἐκ λύπης ἢ ἐξ ἀνάγκης		
7	ἕκαστος	67	
	προαιρεῖται		
	τῇ καρδίᾳ		
	ἱλαρὸν ἀγαπᾷ	67	
8	δυνατὸς	68	
	χάριν		
	πᾶσαν	68	
	ἵνα πᾶσαν αὐτάρκειαν	68	
	ἐν παντὶ πάντοτε		
	περισσεύητε εἰς πᾶν ἔργον		
9	καθὼς γέγραπται		
	ἐσκόρπισεν	68	
10	δικαιοσύνη	68	
	σπέρμα καὶ ἄρτον	68	
	χορηγήσαι πληθύναι	68	
	αὐξήσαι		
	γεννήματα		

To avoid such a calamity I thought it necessary to enlist the services of these brethren, bidding them pay you an early visit, and make early arrangements, that the bounty of which you had given such early notice should be ready for instant transmission, ready with the readiness of those who have no thought but to confer a benefit upon others, rather than with the hesitation of those who are calculating the prospects of a return for their outlay. Though, if the question of results is to be considered, do not forget the axiom: He who sows meagrely shall harvest meagrely, and he who sows on generous lines shall take a harvest lavished upon him on lines no less generous. At the same time anxiety as to results is apt to become a grievous bondage of which I would not have you the victims. I would have each man free to make his own choice—a choice determined by the spontaneous impulse of his own heart. He should give because he takes delight in giving—for only he who gives with pleasure satisfies the love of God.

Is this too high an ideal? No, it is possible, for God can enable you to attain to it. The impulse to give is His gift, and He can lavish that gift upon you in its perfection, on purpose that you may have all that you need for all purposes on all occasions, and plenty to spare as well for every good work. Such is the operation of God as described in Holy Writ: "He hath scattered broadcast," we read, "He hath given to the poor: His righteousness abideth for ever." Then let us entreat Him, Who supplies the sower with seed to sow and bread to eat as well, to supply you with seed, and make it prolific, and prosper and enlarge those liberal impulses which spring from your sense of

Verse		Notes	Page
	δικαιοσύνης	69	
11	πλουτιζόμενοι	69	
	ἐν παντὶ εἰς	69	
	πᾶσαν	69	
	ἁπλότητα	69	
	ἥτις		
	κατεργάζεται	69	
12	εὐχαριστίαν τῷ Θεῷ	69	
	λειτουργίας	70	
	διακονία		
	προσαναπληροῦσα	70	
	οὐ μόνον	70	
	ἀλλὰ καὶ εὐχαριστιῶν	70	
13	περισσεύουσα		
	δοκιμῆς διακονίας	70	
	εἰς		
	εὐαγγέλιον ὁμολογίας	70	
	ὑποταγῇ	70	
	κοινωνίας		
	πάντας ἁπλότητι	71	
14	δεήσει	71	
	ἐπιποθούντων		
	χάριν		
15	ἐφ' ὑμῖν χάρις		
	ἀνεκδιηγήτῳ	71	
	δωρεᾷ		

justice. There are rich and poor to-day. You are of the former, richly endowed with resources of every kind, on purpose that you should give as freely as you have received, and that without thought of return.

Your disinterested generosity does indeed through our agency produce a return —thanksgiving—but to God. For though we are dealing with the Society, you as public benefactors and we as your almoners—yet the supply of the material wants of your fellow-believers, ample as you have made it, is not more really a solid result of your gift, than the volume of thanksgiving to God which it has elicited—this being, as it were, the overflow of that. That gratitude is not solely for alms received. Your beneficiaries see what the administration of this fund implies. They see that with a view to the furtherance of the cause of Christ you identify your interests with those of your fellow-believers; they see the subordination of self-interest involved in this, and they praise God for it. They see that in making common cause with them and with your fellow-believers generally you are not influenced by mixed or ulterior motives, and they praise God that they were led to pray for you, for they are strongly drawn to you by the transcendant manifestation of God's goodness in your case. God's goodness it is. To Him alone are we beholden: we can thank Him, but it is not in human speech to make full statement of His gift.

Verse		Notes	Page
1			
	αὐτὸς δὲ παρακαλῶ διὰ	71	
	πραΰτητος καὶ ἐπιεικείας	71	
	ταπεινὸς		
	κατὰ πρόσωπον ἀπὼν	71	
	δὲ θαρρῶ	72	
2	δέομαι	72	
	παρὼν	72	
	θαρρῆσαι τῇ πεποιθήσει	72	
	τολμῆσαι ἐπὶ	72	
	λογίζομαι λογιζομένους	72	
	κατὰ σάρκα περιπατοῦντας		
3	γὰρ ἐν σαρκὶ περιπατοῦντες	72	
	οὐ κατὰ σάρκα		
4	στρατευόμεθα ὅπλα	72	
	στρατείας οὐ σαρκικὰ		
	δυνατὰ τῷ Θεῷ	72	
	πρὸς καθαίρεσιν ὀχυρωμάτων		
	λογισμοὺς καθαιροῦντες		
5	πᾶν ὕψωμα ἐπαιρόμενον	73	
	κατὰ αἰχμαλωτίζοντες		
	νόημα		
6	εἰς ὑπακοὴν	73	
	ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι		
	πᾶσαν παρακοὴν	73	
	ὅταν πληρωθῇ ὑμῶν ὑπακοή		

CHAPTER X.

TO the foregoing considerations I now add a purely personal appeal. I ask you to help me. Think of Christ! His gentle readiness to respond to any personal appeal. My appeal should be the more touching, coming from one who can be peremptory. I write to you as a suppliant —I who, humbly deferential as I am when face to face with you, assume so peremptory a tone when out of sight.

In personal intercourse I have never been peremptory. Do not infer from that that I cannot be: disparagement of my apostolic authority would leave me no alternative. God grant that there may be no occasion for me to assume when I visit you a tone rendered peremptory by the stern conviction which will lead to fearless action against some members of the church. This is what I am expecting. I have come to this conclusion because they have concluded that I am just an ordinary uninspired person. Yes, I may be an ordinary uninspired person, but they shall find me no ordinary uninspired fighter. Our artillery comes from the forge of no human smith. It is endued with the very strength of God for the demolition of strongholds. Thus armed we demolish argumentations and every towering conceit which uprears itself to compete with the knowledge of God. We capture every conception of the mind, and compel it to render Christ obedience: vengeance we are fully prepared to exact for all disobedience—not yours, for you ere that will have rendered full obedience.

If there be disaffection, it must be due to misunderstanding. Be reasonable: look

Verse		Notes	Page
			below the surface: appearances are de-
7	[βλέπετε		ceptive. Have you regard only for that
	τὰ κατὰ πρόσωπον	73	which meets the eye? Knowing his own
	ἑαυτῷ εἴ τις πέποιθεν		heart, my critic is, shall we say, fully assured
	Χριστοῦ εἶναι		that he is Christ's man. Very well. He
	πάλιν λογιζέσθω		would do well to revise his conclusions
	ἀφ' ἑαυτοῦ		about me in the light of his knowledge of the facts of his own case, and he would be fully justified in concluding, that my relationship to Christ though no more visible than
8	καθὼς οὕτω	73	his own, is just as real. Real apostolic authority needs no visible advertisement. "No," replies the critic, "nor audible either: you incur suspicion of its genuineness by bragging about it so loudly." Apostolic
	ἐξουσίας		
	περισσότερόν τι	74	authority does not perhaps need to be
	καυχήσωμαι ἡμῶν		asserted so loudly as I have asserted mine.
	οὐκ εἰς καθαίρεσιν		I have done so not to demolish your con-
	εἰς οἰκοδομὴν	74	victions but to build them up—the purpose
	ἔδωκεν ὁ Κύριος		for which the Lord gave it me. And my
9	οὐκ αἰσχυνθήσομαι	74	claims will be honoured. It shall never be
	ἵνα μὴ δόξω διὰ τῶν	74	said that I took advantage of my letters to
	ἐπιστολῶν		you, to brandish my apostolic authority over
	ὡς ἂν ἐκφοβεῖν		you as a sort of bogey. That is what my
10			critics imply. "His letters," they say, "are
	βαρεῖαι καὶ ἰσχυραὶ	74	impressive and vigorous, but in person he is
	παρουσία σώματος ἀσθενὴς		puny, and wholly without merit as a speaker."
	λόγος ἐξουθενημένος		From the difference between the tone of my past intercourse with you and that of my present letters, my critic argues that the
11	τοῦτο λογιζέσθω	74	former invalidates the latter. He would argue more correctly that the latter puts a fresh complexion on the former. I would fain
	οἷοι		convince him that the vigour of my letters
	τοιοῦτοι		shall be matched when I come by the vigour of my action.
			That will be our attitude, for it would take more courage than we possess to
12	οὐ γὰρ τολμῶμεν ἐγκρῖναι	74	assume any other. We dare not commit
	συγκρῖναι		ourselves to, or associate ourselves with,

Verse		Notes	Page	
				the conclusions of those whose chief con-
	ἑαυτοὺς συνιστανόντων	75		cern is self-justification. This is sound
	οὐ συνιοῦσιν	75		reasoning based on facts. The reasoning of my critics on the other hand is unsound.
	μετροῦντες	75		They estimate their merits by a standard of
	ἐν ἑαυτοῖς			their own imagining, and that standard—
	συγκρίνοντες ἑαυτοῖς			themselves.
				I blame no man for taking stock carefully of his attainments. I fully approve of
13	ἡμεῖς			definite self-judgment. On my part there
	οὐχὶ καυχησόμεθα			shall be no indefinite boasting, no soaring
	εἰς τὰ ἄμετρα	75		into vague immensities. My claims shall
	κατὰ τὸ μέτρον	76		conform strictly to the standard measure by
	τοῦ κανόνος οὗ μέτρου ἐμέρισεν			which God has dealt out to me my clearly defined portion. Boast I will, that I won
	ἐφικέσθαι ἄχρι καὶ	76		the last prize of my ambition when I won
14	ὑμῶν ὑπερεκτείνομεν ὡς μὴ			you. Were we overstraining our powers in
	ἐφικνούμενοι	76		an unsuccessful attempt to reach you, my
	γὰρ			boasts would be necessarily indefinite, but
	οὐ ἄχρι καὶ ὑμῶν			it is not so. I reached you in the course of my missionary journeyings, and I was the
	ἐφθάσαμεν			first Christian missionary to do so. That
15	καυχώμενοι			was a definite achievement, and I claim
	οὐκ			credit for it. It is no flight of fancy into
	εἰς τὰ ἄμετρα	76		vague generalities. Had my work been mixed up with other peoples', there would have been an element of indefiniteness about it; but the achievement is all my own and
	ἐν ἀλλοτρίοις κόποις			owes nothing to other men's labours. My claims do not go an inch beyond accomplished facts, but my hopes go far beyond
	ἐλπίδα δὲ ἔχοντες αὐξανομένης πίστεως	77		them, and I hope that, as your faith grows strong, through you my missionary triumph
	μεγαλυνθῆναι			may be greatly enhanced. This is not a vague hope of undefined possibilities. My
	κατὰ τὸν κανόνα	77		programme while strictly definite allows for
	εἰς περισσείαν			an expansion of the work. Even though I hoped, as indeed I do, to reach more distant
16	οὐκ			fields, it is all in my schedule—not to work
	ἐν ἀλλοτρίῳ κανόνι οὐκ	77		to another man's specification, not to pose

Verse		Notes	Page	
	καυχήσασθαι εἰς			as a pioneer when entering upon ground
	τὰ ἕτοιμα			that has been prepared for me by somebody
				else—not to proclaim my own exploits, but
	ἐναγγελίσασθαι			to proclaim the good news of salvation to
	εἰς τὰ ὑπερέκεινα ὑμῶν			the regions that lie beyond you. To disclaim
17	ὁ δὲ καυχώμενος		77	credit for work done is a false modesty. Claim it by all means, but only for honest
	ἐν			
18	Κυρίῳ οὐ ἑαυτὸν συνι-		77	work and within the limits of loyalty to the Lord. That claim a man cannot establish
	στῶν δόκιμος ἀλλ' ὃν			for himself. Only the Lord can do that,
	ὁ Κύριος συνίστησιν			and He will honour the claim of none but the loyal.

CHAPTER XI.

1	ὤφελον ἀνείχεσθε		78	I TRUST that I have not exhausted your
	τῇ ἀφροσύνῃ		78	patience with this trifling: Bear with
	ἀλλὰ καὶ ἀνέχεσθε			me even now, for the trifling is only
	ζηλῶ			apparent. I am really very much in earnest.
2	Θεοῦ ζήλῳ		78	I take your affairs as seriously as God takes
				them. His interest in you is my interest. It
	παραστῆσαι			was I who brought you to Christ and mated
				you with Him, just as in a perfect marriage,
	ἡρμοσάμην		78	where bridegroom and bride are perfectly
	παρθένον ἁγνὴν			congenial, each to the other, a pure maiden
	ἑνὶ		78	is given to a man to be his only, with un-
3	φοβοῦμαι			divided affection. And now I am troubled
	πανουργίᾳ			with the fear lest as the Serpent in his daring
				wickedness beguiled Eve, so some rival
	νοήματα			should tamper with your affection for Christ
	φθαρῇ ἁπλότητος		78	and seduce you from your hitherto un-
4	ὁ ἐρχόμενος			divided allegiance. If the latest newcomer
	ἄλλον Ἰησοῦν			is preaching to you a Jesus other than
				Him Whom we preached: if you are now
	πνεῦμα ἕτερον			receiving a spirit of a sort different from
				that which you received under my teaching,
	ἐναγγέλιον ἕτερον			or a gospel different from that which, when
	ἐδέξασθε			I proclaimed it, you welcomed so cordially—
				then indeed you have done well to listen
	καλῶς ἠνείχεσθε		78	patiently to my pleading.

Verse		Notes	Page
	γὰρ		79
5			
	λογίζομαι		
	ὑπὲρ λίαν		79
6	ἰδιώτης		79
	οὐ φανερωθέντες ἐν πᾶσι		79
	ἐν παντὶ		
	εἰς ὑμᾶς		
7			
	ἁμαρτίαν		79
	ὑψωθῆτε		
	ὅτι		79
	τοῦ Θεοῦ δωρεὰν		
8	ἄλλας		
	ἐσύλησα		79
	λαβὼν		
	ὀψώνιον		
	παρὼν πρὸς ὑμᾶς		
	ὑστερηθεὶς		79
	οὐδενός		
	κατενάρκησα		79
9			
	γὰρ		
	οἱ ἀδελφοὶ ἐλθόντες		79
	ἀβαρῆ ἐν παντὶ		
	ἐμαυτὸν ἐτήρησα		
10			
	ἐν ἐμοὶ		
	φραγήσεται εἰς ἐμὲ		79
	ἡ καύχησις		
11			
12	ὃ δὲ ποιῶ		
	ποιήσω		
	ἐκκόψω ἀφορμὴν		
	θελόντων ἀφορμὴν		

For my plea, the reassertion of my apostleship, was a sound one. I have good reason to believe that I rank with those who are apostles in the strictest sense of the term. And even though I am an amateur in eloquence, I am a specialist in knowledge. Nay, it is obvious for all to see, that in everything essential I am fully qualified to be your missionary.

Or has my modesty misled you? Did I make a mistake when I humbled myself in order that you should attain honourable eminence—humbled myself in preaching the Gospel of God's grace without fee or reward? You I treated with more consideration than others. I trespassed on the generosity of other churches, allowing them to defray the expenses of the expedition I was undertaking to serve you. And when I reached Corinth and was residing amongst you and found myself short of supplies, I did not whisper my wants to a soul, so determined was I that not a single individual should be rendered by such an appeal less sensitively responsive to the Gospel. I managed without help from you, for my wants were supplied by the brethren who came from Macedonia. I was most careful that you should be entirely unconscious of any responsibility for my support, and to this end I kept a close watch upon myself and always shall. The truthfulness of Christ is on my lips when I declare that nothing in Greece shall ever avail to exclude me from this vantage ground of independence of which I make so much. Why? Is it because I love you not? God knows I do. But this is my policy, and will continue to be; and its purpose is to cut the ground from under the feet of those who seek a point of vantage from which to

Verse

ἵνα εὑρεθῶσιν
ἐν ᾧ καυχῶνται
καθὼς καὶ ἡμεῖς

13 ψευδαπόστολοι
ἐργάται δόλιοι μετασχη-
14 ματιζόμενοι

15

16 ἄφρονα εἰ δὲ μὴ
γε
δέξασθε
ὡς ἄφρονα ἵνα
μικρόν τι κἀγὼ
17 λαλῶ οὐ
κατὰ Κύριον ὡς
ἐν ἀφροσύνῃ
18 τῆς καυχήσεως
ἐν ταύτῃ τῇ ὑποστάσει
κατὰ τὴν σάρκα κἀγὼ

19 γὰρ ἡδέως ἀνέχεσθε

φρόνιμοι ὄντες
γὰρ
20

καταδουλοῖ κατεσθίει
λαμβάνει ἐπαίρεται
δέρει
ἀνέχεσθε κατὰ ἀτιμίαν
21 λέγω ὡς
ὅτι ἡμεῖς ἠσθενήσαμεν

ἐν ἀφροσύνῃ
ἐν ᾧ ἂν τις τολμᾷ

Notes Page

80
80
80
80
80
80
80
80
80
80

attack me, hoping to prove themselves, by dint of persistent boasting, as good as we are.

I do not exaggerate their ambitions. These men are bogus apostles, industrious schemers, disguising themselves as Apostles of Christ. This is not surprising. Satan himself disguises himself as an angel of light, so it is not incredible that his servants should disguise themselves as servants of righteousness. Their end shall be that which their deeds deserve.

I say again, let no man think me a trifler. If, however, you refuse to take me seriously, then at least give me the favourable reception with which you welcome the frivolous, in order that in boasting my antagonists may not have it all their own way. This is just talk, and talk for which I do not claim the Lord's authority. I speak as though I were not discussing the question seriously. I can afford to do so, for my claims are grounded upon a solid basis of fact. Many are boasting of their natural advantages, so I will take them on their own ground and boast of mine. You will not resent my doing so, for you are suavely tolerant of triflers, as you can afford to be, being so well endowed with common-sense yourselves. I do not suspect you of intolerance, but of tolerance misdirected. A man may order you about as though you were his slaves, may prey upon you, may accept your money, may demand your adulation, may hit you in the face, and you do not resent it. This is severe criticism, for it is as though I said that only force appeals to you, and that I lacked that force. That is very far from being the case, and, speaking in a lighter vein, there is not a claim that they make that I cannot match.

Verse		Notes	Page
22	τολμῶ κἀγὼ			Are they Hebrews? so am I. Israelites? so am I. Lineal descendants of Abraham? so am I. Christ servants? I—the hypothesis will not hold water: I merely adopt its terms—excel them in service. My endurance of sheer hard work cannot be measured by their standard, or any standard: in endurance of personal violence I outstrip them altogether: my endurance of imprisonments again cannot be measured by their standard or any standard. Often have I faced death without hope of escape. Five times have I suffered the penalty of thirty-nine strokes of the lash at the hands of Jews: thrice have I been beaten with the Roman rods. Once was I stoned: thrice shipwrecked. For a whole day and night I have been at the mercy of the waves. In my many journeyings my life has been frequently imperilled, in crossings of rivers, in encounters with brigands, in murderous assaults by my own fellow-countrymen and others: in the city: in the desert: on the sea, among traitorous brethren: in toil and weariness: through many a sleepless night: in hunger and thirst, often without food, cold and ill-clad. Then in addition to bodily hardship, there is anxiety of soul. From all sides and every day pressure converges upon me: every single church makes its contribution to my anxieties. Wherever a member totters, I totter in sympathy: wherever a convert is tripped up, I am in a fever of indignation. If I must needs boast, I will boast of the ordeals which expose my weakness. The God and Father of our Lord Jesus Christ (nought but praise for ever and ever is His due) knoweth that I lie not. In Damascus, the governour, acting for Aretas the king, kept guard over all outlets of the city of the
	σπέρμα			
23				
	παραφρονῶν			
	λαλῶ ὑπὲρ			
	ἐν κόποις			
	περισσοτέρως		81	
	ἐν πληγαῖς ὑπερβαλλόντως		81	
	ἐν φυλακαῖς			
	περισσοτέρως			
	ἐν θανάτοις			
24				
	τεσσαράκοντα παρὰ μίαν			
25	Ἰουδαίων			
	ἐρραβδίσθην		81	
	ἐλιθάσθην		81	
	νυχθήμερον			
26	ἐν τῷ βυθῷ ὁδοιπορίαις		81	
	κινδύνοις			
	ποταμῶν		81	
	λῃστῶν ἐκ γένους			
	ἐξ ἐθνῶν			
	ψευδαδέλφοις		81	
27	μόχθῳ			
	ἀγρυπνίαις			
28	νηστείαις γυμνότητι			
	χωρὶς τῶν παρεκτὸς		81	
	ἐπισύστασις			
	πασῶν τῶν ἐκκλησιῶν			
29	ἀσθενεῖ		81	
30	σκανδαλίζεται πυροῦμαι			
31	τὰ τῆς ἀσθενείας			
	ἐυλογητὸς		81	
32				
	ἐθνάρχης			
	ἐφρούρει			

Verse		Notes	Page
	πιάσαι θέλων		
33			
	ἐξέφυγον τὰς χεῖρας		
1	καυχᾶσθαι . . . γὰρ		81
	οὐ συμφέρει ἐλεύσομαι		81
2	πρὸ ἐτῶν δεκατεσσάρων		
	οἶδα		
	ἁρπαγέντα ἐν σώματι		
	ἐκτὸς σώματος		
3	οἶδα ὅτι ἡρπάγη		
4			
	ἄρρητα		81
5	οὐκ ἐξὸν ὑπὲρ τοῦ τοιούτου		
	καυχήσομαι		82
	ὑπὲρ ἐμαυτοῦ οὐ		
6	εἰ μὴ ταῖς ἀσθενείαις		
	θελήσω γὰρ		82
	οὐκ ἄφρων		
	ἀλήθειαν		
	φείδομαι μὴ		
	λογίσηταί		
	ὅ βλέπει		
	ἢ ἀκούει		
7			
	καὶ τῇ ὑπερβολῇ		
	τῶν ἀποκαλύψεων		
	μὴ ὑπεραίρωμαι		
	ἐδόθη τῇ σαρκὶ		82
	κολαφίζῃ		
8	παρεκάλεσα		83
	ἀποστῇ		
9	Ἀρκεῖ		83
	γὰρ		
	τελειοῦται ἥδιστα		83

Damascenes, in his anxiety to apprehend me, and I was let down in a basket through a window in the wall, and so escaped arrest.

CHAPTER XII.

TO draw attention to myself would indeed be out of place. I am about to speak of visions and unveilings of the Lord. As my mind travels back some fourteen years I see before me a Christian convert transported (whether bodily or mentally God knows, not I) to the third heaven. I know that he was rapt up to Paradise—whether in the flesh or in the spirit God knows, not I—and heard words unlike aught in human speech—words a man dare not utter if he could. For one so honoured I claim deference, but that is not to magnify myself. To myself I take credit for nothing but my weaknesses. If I choose to do so for them none can blame me. The boast would be no foolish one: it would be a plain statement of facts unexaggerated. I abstain from doing so only to avoid the danger of an inference which something in my personal demeanour or something in my utterances might fail to bear out.

Any tendency to boast is checked also by the fact that, transcendant as were the glories unveiled to me, that I should not be unduly exalted by the experience, God in His love allows me to suffer a bodily disability, a messenger of Satan to belabour me. Thrice I have cried to the Lord to intervene and relieve me of it, and His answer has been:—"Sufficient for thee is My grace: sufficient, however great thy need, for My might develops in utmost weakness its utmost power." I rejoice then in such weak-

Verse		Notes	Page
	καυχήσομαι μᾶλλον		nesses: I will boast of them: I choose them,
	ἐπισκηνώσῃ		83 in order that I may be sheltered beneath the
10	ἐυδοκῶ		power of Christ. For that reason I am well
	ἐν ἀσθενείαις		content in the midst of weaknesses, in out-
	στενοχωρίαις		rageous ill-treatment, in hardships, persecu-
	ὅταν ἀσθενῶ		tions and straits endured for Christ's sake,
	τότε δυνατός		for my moments of weakness are the
11			moments of my greatest power.
	ἄφρων καυχώμενος		83 This is such a moment. Boasting be-
	γέγονα		trays mental weakness, and I am boasting.
	ὤφειλον γὰρ		You made me do it. I should not have done
	συνίστασθαι		so otherwise, for I had the right to expect
	γὰρ		that you would stand my sponsors. You had
	οὐδὲν ὑστέρησα		every reason to do so, for I showed myself
	ὑπὲρ λίαν		83 no whit inferior to those original apostles,
	εἰ καὶ		who were apostles irrespective of comparison
12	κατειργάσθη		with any others, and that even though in
	ἐν ὑπομονῇ πάσῃ		myself I am nothing at all. My active
	ἐν		ministry among you, permeated as it was
	σημείοις τέρασι δυνάμεσι		83 with patient endurance of every sort of
	σημεῖα		trial, and punctuated with deeds of power,
13			evidential, supernatural, and effectual, was
	ἡττήθητε		stamped with the hall-mark of the genuine
	κατενάρκησα		apostle. How can you say that you were
	οὗ		less favoured in your missionary than other
	ἀδικίαν		churches, unless it be in this, that for fear of
14	χαρίσασθε ἰδοὺ		rendering you less receptive of my message,
	οὐ καταναρκήσω		83 I refrained from troubling you with my
	ὑμᾶς οὐ τὰ ὑμῶν		personal wants. If this was a crime, I ask
	οὐ ὀφείλει		you to deal leniently with it. Here am I all
	ἀλλὰ		ready to pay you a third visit, and again I
15	ἐγὼ δὲ		shall refrain from anything that might lull
	δαπανήσω		your consciences to sleep. It is your salva-
	ἐκδαπανηθήσομαι ὑπὲρ		tion I want, not your money. You are my
	εἰ καὶ		84 children, and children are under no obliga-
			tion to provide for their parents. Parents
			on the other hand are under an obligation
			to provide for their children, and I on my
			part will gladly spend all I possess and life
			itself to save your souls, even though the

Verse		Notes	Page
	ἧττον		
	περισσοτέρως		
16	ἔστω οὐ κατεβάρησα		
	πανοῦργος		
	ἔλαβον		
	δόλῳ		
17	μή τινα ὧν ἀπέσταλκα		
18	δι' αὐτοῦ ἐπλεονέκτησα		
	παρεκάλεσα		
	μή τι		
	περιεπατήσαμεν		
	τοῖς αὐτοῖς ἴχνεσι		
19	πάλιν		
	ἀπολογούμεθα ὑμῖν		
	ἐν Χριστῷ		
	ἐνώπιον τοῦ Θεοῦ		
	ἀγαπητοὶ		
	ὑπὲρ τῆς ὑμῶν οἰκοδομῆς		
20	φοβοῦμαι γὰρ		
	οὐκ οἵους	84	
	οἷον οὐ		
	ζῆλοι θυμοὶ ἐριθεῖαι	84	
	καταλαλιαὶ ψιθυρισμοὶ	84	
	φυσιώσεις ἀκαταστασίαι		
21	πάλιν ἐλθόντα		
	πρὸς ὑμᾶς	85	
	προημαρτηκότων		

love you bear me be little compared to the unbounded love I entertain for you.

Granted then that I did not worry you with my wants: there still remains the charge that I am an unscrupulous knave and victimised you without your being aware of it by means of an ingenious scheme. Can you mention one of those whom I commissioned to visit you, and say that I employed him to exploit you? I enlisted the help of Titus, and sent him to you with our brother. Was there anything in which Titus exploited you? Were we not all animated with the same spirit? Did not each follow carefully the lines laid down by his predecessors?

Does the thought recur to you that we are on our defence and you our judges? It is not so: we speak not on our own behalf but in loyalty to Christ, and the tribunal is God's, not yours, and every word we say, dear friends, we say for your sake, that you may be confirmed in the faith. That object we are most anxious to effect. I dread the possibility that I may find in you something very different from my desires, and that you may find in me something very much the reverse of yours. I dread the possibility of finding among you, quarrels, personal jealousies, outbursts of anger, party-rivalries, ill-natured gossip and whisperings, hurricanes and upheavals. I dread lest when I revisit Corinth God should humiliate me in my relations with you, and lest I should have to mourn for many who have already fallen into sin, and have not repented of the uncleanness and fornication and licentiousness of which they were guilty.

Verse | Notes | Page

CHAPTER XIII.

1 ἔρχομαι
τρίτον

πᾶν ῥῆμα
σταθήσεται

2 προείρηκα προλέγω

ὡς παρὼν δεύτερον
νῦν γράφω
ἀπὼν

οὐ
3 φείσομαι
δυνατεῖ
ἐπεὶ

δοκιμὴν ζητεῖτε
ἐν ἐμοὶ

4 καὶ γὰρ

ἐξ ἀσθενείας
ἐσταυρώθη ἀλλὰ ζῇ ἐκ
δυνάμεως Θεοῦ

ἀσθενοῦμεν ἐν αὐτῷ
ζησόμεθα σὺν αὐτῷ
εἰς ὑμᾶς
ἐκ δυνάμεως
ἑαυτοὺς
πειράζετε εἰ ἐστὲ ἐν
τῇ πίστει

UNCERTAINTY, however, will soon be dissipated. I am now on my way to you, and this will be my third visit. The number three is significant of finality. "Every indictment attested by two or three witnesses shall be considered proven." You have the threefold notice of my indictment. I gave notice long ago in person: I say it out loud now as though I were speaking to you face to face—that is twice: and now I put it down in writing to reach you in course of post. That is three times.

It is addressed to those who have already fallen into sin, and to all the rest. It is to the effect that, if I come, I shall not stint due vigour of action; Christ's work among you is a work of effective vigour unmixed with weakness. My vigour therefore, obviously related as it is to His, gives you the evidence you ask that when I speak to you, Christ is speaking to you by my lips. You naturally object that my vigour, unlike His, is not uniform. I admit that my vigour is varied with weakness, but I maintain that the comparison is not invalidated thereby. For this there is a double reason. On the one hand, His vigour was also in a sense varied with weakness. Behold Him helpless on the Cross! Yet He lives—a triumph of the omnipotence of God. On the other hand our weakness is not incompatible with power. Our weakness is akin to Christ's, and you will find that we share His life; exerting upon you a power that issues as His from the omnipotence of God.

It is you who have to undergo a test, not I. Do not wait for some one else to apply it: apply it yourselves: test your faith

Verse		Notes	Page
	δοκιμάζετε	87	and prove its soundness. Can you not do this? Have you not the requisite self-knowledge? Have you no assurance that Jesus Christ is among you? Will not your personal relationship to Him bear examination? Is there some flaw in it? There is always this possibility, and I anticipate that if there be a claim which will not bear examination, it will not be ours. I make supplication to God that you may be kept from doing anything wrong. That supplication is inspired not by any anxiety on my part to be proved in the right by your acquiescence, but by the desire that you may do yourselves credit, even though, as the result, our strictures seem to lack justification.
	ἢ οὐκ		
	ἐπιγινώσκετε ἑαυτοὺς		
	εἰ μή ἀδόκιμοί ἐστε		
	τι		
6	ἐλπίζω δὲ		
	ἀδόκιμοι		
7	οὐκ ἡμεῖς		
	εὔχομαι		
	οὐ ποιῆσαι κακὸν		
	οὐχ ἵνα		
	δόκιμοι φανῶμεν		
	ἀλλὰ ἵνα ὑμεῖς		
	τὸ καλὸν ποιῆτε		
	ἡμεῖς ὡς ἀδόκιμοι		
8			It is reality that matters, not appearances: and it would be useless to claim credit for more power than we truly possess: we should be powerless to substantiate a false claim. The power with which we are invested can only be exerted on the side of the Truth, not against it. We have no power free from that limitation, because we do not want it. The oftener you succeed in making out a strong case against me, while I fail to make out a strong case against you, the better I am pleased.
	δυνάμεθα		
	ὑπὲρ τῆς ἀληθείας	87	
	οὐ κατὰ τῆς ἀληθείας		
9	γὰρ ὅταν		
	ὑμεῖς δυνατοὶ ἦτε		
	ἡμεῖς ἀσθενῶμεν		
	χαίρομεν		
	τοῦτο καὶ εὐχόμεθα	87	We actually pray that it may be so: we
	κατάρτισιν	87	pray for your perfect adjustment to the
10	διὰ τοῦτο		ideal. That is the reason why in my absence I write to you thus, in order that there may be no need when I come to act sharply and summarily. I have ample authority to do
	κατὰ τὴν ἐξουσίαν		
	εἰς οἰκοδομὴν	87	so, but the Lord gave it me for constructive and positive work — not negative and destructive.
	οὐκ εἰς καθαίρεσιν		
11	Λοιπὸν χαίρετε		I have done. Farewell, dear brethren. I urge upon you mutual readjustment. Invite one another to mutual consultation,
	καταρτίζεσθε		
	παρακαλεῖσθε		

Verse		Notes Page	
	τὸ αὐτὸ φρονεῖτε		come to an understanding, keep the peace;
	εἰρηνεύετε		
	ὁ Θεὸς τῆς ἀγάπης	87	and God, Whom to know is love and peace,
	καὶ εἰρήνης		shall be with you. Greet one another with
12	ἐν ἁγίῳ		the believers' kiss. The believers here bid
13	ἀσπάζονται οἱ ἅγιοι		me give you their love—all of them. Be
	πάντες		
	μετὰ . . ὑμῶν χάρις	87	yours the bounty of the Lord Jesus Christ:
			God fill your lives with His love: The Holy
	πάντων κοινωνία		Spirit keep you all in unbroken communion
	ἀμήν		with Him. Please God, it shall be so.

Addendum to Note on ch. iii. 18.

Salvation is three-fold—past, present and future. It comprises salvation from the penalty of sin by virtue of Christ's finished work upon the Cross: salvation from the power of sin, Christ's present, progressive, unfinished work; and salvation from the presence of sin, the millennial condition, the work that is not yet begun (Luke xxi. 28; Rom. viii. 23). Each of these three degrees has a glory of its own. It is glorious for the condemned sinner to be acquitted: it is glorious for the frail and faulty to overcome: it will be glorious for the tempted to be tempted no longer, for the soldier to have done with fighting.

Consequently the Gospel dispensation may be contrasted with the Mosaic, on the ground that whereas the latter had no glory save that of its inauguration, the former comprises a series of triumphs, of which the last will be eternal. The Gospel is τὸ εὐαγγέλιον τῆς δόξης τοῦ Χριστοῦ (iv. 4), because each of these deliverances is a glorious achievement of Christ.

Grammatically, the phrase ἀπὸ δόξης εἰς δόξαν qualifies μεταμορφούμεθα, and, though it does not necessarily follow that it only specifies the transitions intimated by the verb, it may be so rendered in harmony with the context, δόξης being interpreted as indicating salvation in the first degree. On the other hand, stress may be laid on ἀπὸ, and δόξης referred to the vanished glory of the Old Covenant. See "interpretation" and note *ad loc.*

A list of renderings discussed in the notes that follow. Those to which attention is directed as specially suggestive and scholarly are indicated by the mark §, others by a line.

		Moffatt	20th Cent.	Weymouth	Way	Rutherford
I.	2					—
	3					—
	4					—
	5					—
	6	—	—	—	—	—
	8	—	—	—	—	—§
	9		—	—	—	—
	12			—	—	—
	13			—	—	§
	14			—	—	—
	15					§
	18					—
	19					—
	20	—	—	—	—	§
	23		—			—
	24					—
II.	1					§
	2					§
	3					§
	4					§
	8					§
	10					—
	12					§
	14					—
	16	—	—	—	§	—
III.	3	—	—	—	—	—
	7				§	—
	10	—	—	—	—	—
	11				—	—
	13					§—
	14	§	—	—	§	§—
	16	—	—	—	—	—
	18	—§	—	—§	—§	—§
IV.	1	—	—	—	—§	—
	2	—	—		—	—
	3					§
	6					—
	8					—
	10					—

		Moffatt	20th Cent.	Weymouth	Way	Rutherford
	11					—
	13					—
	15	—	—	§	—	—
	17					—
V.	1					—
	3					—
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	5					—
	9					§—
	10					—
	11					—
	12	—	—	—	—	§—
	13					—
	14					—
	15					—
	17					—
	19					§—
	20					—
VI.	1	—	—	—	—	—§
	2	—	—	—	—	—
	3	—	—	—	§	—
	6					—§
	7	—	—	—	—	—
	9					—
	13					—
	14					—
	16	—	—	—	—	—
VII.	1	—	—	—	—	—§
	3					—
	4	—	—	—	—§	—
	5					—
	6					—
	7					§—
	8					—
	9					—
	10					—
	11					—
	12	—	—	—	—	—
	13	—	—	—	—	—§

		Moffatt	20th Cent.	Weymouth	Way	Rutherford
	14					
	15					
	16					
VIII.	1					
	2	—	—	—	—	
	4	—	—	—	—	
	5					
	6	—	—	—	—	
	7	—	§	§	—	
	8	§				
	9					
	10	—	—	—	—§	
	11					
	12	—	—	—	—	
	16	—	—	—	—	
	17	—	—	—	—	
	18					§§
	19	—	—	—	—	
	20	—	—	—	—	
	21	—	—	—	—	
	22					
	23	—	—	—	—	§§
	24	—	—	—	—	
IX.	1	—	—	—	—	
	3	—	—	—	—	
	4	—	—	—	—	
	5	—	—	—	—	
	9	—	—	—	§	
	10	—	—	—	—	
	11	—	—	—	—	
	12	—	—	—	—	
	13	—	—	—	—	
	14	—	—	—	—	
	15	—	—	—	—	
X.	1	§	—	—	—	
	2	—	—	—	—	
	3	—	§§	§	—	
	4	§				
	5	—	—	—	§§	

		Moffatt	20th Cent.	Weymouth	Way	Rutherford
	6	—	—	—	—	
	7	—	—	—	—	
	8	—	—	—	—	
	9	—	—	—	§	
	10	—	—	§	—	
	12	—	—	—	—	
	13	—	—	—	—§	
	14	—	—	—	—	
	15	—	—	—	—	
	16	—	—	—	—	
	17	—	—	—	—	
XI.	1	—	—	—	—	
	2	—	—	—	—	
	3	—	—	—	—	
	4	—	—	—	§	
	5	§	—	—	—	
	6	—	—	—	—	
	7	—	—	—	—	
	9	§	—	—	§	
	12	—	—	—	—	
	13	—§	—§	§	—	
	14	—	—	—	—	
	16	§	§	—	—	
	17	—	—	—	—	
	19	§	§	§	—	
	21	—	—	—	—§	
	25	—§	—	—	—	
	26	§	—	—	—	
XII.	1	—	—	—	—	
	4	—	—	—	—	
	5	—	—	—	—	
	6	—	—	—	—	
	7	—	—	—	—	
	9	—	—	—	—	
	15	—	—	—	§	
XIII.	2	—	—	—	—	
	3	—	—	—	—	
	10	—	—	—	—	

The sole purpose of the notes is to account for the choice of the renderings adopted and for the rejection of others. They do not present a general commentary upon the Epistle. For all doubts and speculations as to the date, authorship, or possible divisions of the Epistle, the reader is referred to the numerous commentaries in which something perhaps more than ample justice has been done to these questions by many learned men. This work is concerned only with the interpretation of the text in the form in which it has reached us.

Textual variants are discussed only where the criticism of current translations renders such discussion unavoidable. In these cases the claims of variants are compared in accordance with the canon laid down by Godet. (I Cor., Vol. II, page 489). There, speaking of "the erroneousness of the method which claims to decide between variants by means of external authorities alone," he says:— "The truth of a reading cannot be established from the external authorities which favour it . . . . it is only by discovering the writer's thought by means of the context, that we can put our finger with certainty on the terms by which he really expressed it."

It is assumed that the translations, to which reference is made, are accessible to the student, except Rutherford's, from which, being out of print, quotations are always given in full.

NOTES.

1. 2. χάρις ἀπὸ Θεοῦ. Does χάρις mean that which is given, or the goodwill which prompts to give? Rutherford's rendering ("Grace and peace be yours from God") suggests the question and leaves it unanswered. χάρις may mean "that which is given." In this case the connotation may be general (grace = unasked and unrestricted bounty), or specific (grace = spiritual sensibility, a state of grace, *i.e.*, of responsiveness to God's grace), and the co-ordination of χάρις and εἰρήνη may be either normal ("that peace *and* unrestricted bounty which flow from God") or of the nature of a hendiadys ("may you receive from God peace which is His free gift"). But χάρις may mean "the goodwill which prompts to give." In this case ἀπὸ Θεοῦ is superfluous as a qualification of χάρις, and is due solely to the intervening εἰρήνη, and the meaning will then be, "God be gracious to you and give you peace."

3. οἰκτιρμῶν πατὴρ παρακλήσεως Θεὸς. Descriptive genitives. It is better to avoid a rendering such as "Father of compassions" in which the genitive might be objective. cf. Lam. iii. 22, "His compassions (οἰκτιρμοὶ) fail not," and Ps. ciii. 13, "Like as a father pitieth his children." Rutherford is admirably uncompromising in his rendering of οἰκτιρμῶν ("Pity is an attribute of the Father"): less so in his rendering of παρακλήσεως ("the source of all comfort is God"), which is suggestive of an objective genitive indicating a product rather than of a descriptive genitive indicating a characteristic. This is due probably to his desire to distinguish the connotation of Θεὸς which is power from that of πατὴρ which is love.

4. εἰς τὸ δύνασθαι. Rd.:—"It is as though He would intimate that we can": and διὰ τῆς παρακλήσεως ἧς, "If we take the like way of comforting." The first perhaps somewhat falls short of the force of the Greek: the second somewhat exceeds it.

5. καθὼς . . . οὕτω. Rutherford substitutes a contrast for St. Paul's comparison, rendering καθὼς as concessive ("if") and οὕτω as adversative ("yet").

ἡ παράκλησις ἡμῶν. In modern English the use of the word "comfort" with an objective genitive or possessive pronoun has ceased to convey the idea of consolation: it now conveys only the sense of cushioned ease.

6. τῆς ἐνεργουμένης . . . πάσχομεν. All the translators in deference to the MS. authority of their choice place this clause after the second παρακλήσεως, omitting the second σωτηρίας. They are,

however, equally divided in their conception of the relation between παρακλήσεως and ὑπομονῇ. Way and Moffatt regard comfort as cause and endurance as effect ("Comfort—and the effect of this will be seen in your patient endurance": "Your comfort which is effective as it nerves you to endure"). Weymouth and Rutherford regard comfort as effect and endurance as cause ("Comfort which is produced within you through your patient fortitude": "Comfort that operates in submission"). 20th Cent. ("The consolation which you will experience when you are called to endure") substitutes for this relation that of coincidence. The more correct rendering of ἐνεργουμένης ("operating," Rd.) is unfortunately less appropriate to παρακλήσεως than to σωτηρίας, to which, if we follow T.R., it belongs.

7. Community in suffering must needs involve community in comfort. It is because we know this that we are so confident that our expectations of you are secure from the possibility of disappointment.

8. γὰρ. Rutherford substitutes "well!" But it is possible to render γὰρ quite naturally:—"I have not shrunk from the mention of suffering because" . . .

οὐ θέλομεν . . . ἀδελφοὶ. Rutherford renders sympathetically:—"In brotherly love we should like to tell you of it."

8. ἐξαπορηθῆναι τοῦ ζῆν—"worried out of our lives." A curious case, perhaps unique, in which English possesses a colloquialism the exact counterpart of the Greek. It would, however, be a mistranslation for all that, for the reason that having become colloquial it has lost something of the pathos of its Greek original. In a passage of real pathos, to speak of renderings as happy or unhappy would savour perhaps of double entendre. Suffice it to say that Weymouth's is flat: Way's almost maudlin, and Moffatt's ("crushed more than I could stand") frankly barbarous. 20th Cent. renders well:—"We were burdened altogether beyond our strength, so much so that we even despaired of life."

At what point does the reference to bodily health appear? Rutherford renders:—"There came upon us great suffering, that we had not strength to fight against. We were prostrated by it and gave up hope, thinking our days were numbered." By "hope" Rutherford evidently means hope of recovery of bodily health, with which alone his whole sentence is concerned. On the other hand it may be argued that τοῦ ζῆν is not preceded by any hint that bodily health has been affected: that θλίψεως, etc., all refer to παθήματα (verse 6)—mental suffering shared by the Corinthians, and that the hope which had been abandoned was not so much the hope of recovery of bodily health as the hope that all would yet be well at Corinth. In this latter case the consideration of bodily health implied in ζῆν is a new consideration introduced at that point and not before, as implied in the emphatic καὶ which

links it on as an unexpected object to ἐξαπορηθῆναι: And the meaning would then be:—"I was in utter despair: I did not even care to live." τοῦ ζῆν—genitive of separation after ἐξ.

9. ἀλλὰ Rutherford omits, missing the connection of thought. 20th Cent. renders:—"Indeed we had the presentiment that we must die." "Presentiment" is good: but unfortunately the conjunction "indeed" (see note on x. 12) which it seems to demand expresses a connection of thought the exact opposite of that intimated by ἀλλὰ. ἀλλὰ is emphatically adversative, and introduces an idea which contrasts strongly with that which precedes. Up to ἀλλὰ the situation is most gloomy: ἀλλὰ introduces a fact which relieves it. That fact is implied in αὐτοὶ ἐν ἑαυτοῖς. Thank God, self-condemnation can do no more harm than self-justification can do good. "If our heart condemn us, God is greater than our heart."

11. διὰ, literal as in viii. 18 and iv. 11—"sweeping like a flood through"—ἐκ, literal "issuing from." The current translation based upon the assumption that διὰ πολλῶν, regardless of grammar, qualifies χάρισμα, is probably correct ("The boon bestowed upon us in response to many intercessions"). It is, however, not impossible to render it as qualifying εὐχαριστηθῇ quite grammatically. Rutherford renders finely:—"A sea of faces uplifted, and, rising to God as the outpouring of many hearts, a cry of gratitude on our behalf, for the mercy which has been shown to us." This admittedly presents the mental picture suggested by the ἐκ, rendered literally; he refrains, however, from dealing as boldly with the διὰ.

12. γὰρ. The point of this verse lies in χάριτι. γὰρ introduces a sentence which accounts for the use of the word χάρισμα in preference to some word indicative of an achievement for which the Apostle was entitled to credit. Way's expression, "I think I have some claim on your intercessions," is not very obvious or convincing. χάριτι Weymouth modernises, "this gracious help." But χάριτι gives God credit for the initiative: "help" does not. "Gracious" is good as far as it goes, but it hardly goes far enough to compensate for the defects of "help," which, putting God in the subordinate position of assistant, is unsatisfactory.

13. γὰρ . . . ἀναγινώσκετε . . . ἐπιγινώσκετε. Rutherford renders:—"In my letters, for instance, I mean exactly what I say. They have no meaning but the straightforward meaning that is caught by the ear, or, if you like, is grasped by the mind." Or perhaps ἐπιγινώσκετε means, "you know it without my telling you: as you read it, you recognise it as a fact already known."

14. ἀπὸ μέρους, Way, Weymouth and Rutherford render "some of you." The difference between ἐπέγνωτε and ἐπιγνώσεσθε emphasised by καὶ is a difference only of time. This makes it likely that the meaning of ἀπὸ μέρους is "temporal," contrasted with ἕως τέλους—"as far as you know me up to the present." The Apostle admits

that no complete estimate of a man's career is possible till it is over.

Κυρίου, in conjunction with τῇ ἡμέρᾳ, is more than a mere adjunct of Ἰησοῦ. It has some predicative force:—"In the day when Jesus shall be Lord."

15. ταύτῃ τῇ πεποιθήσει, "Believing that this is how we stood to one another" (Rd.).

17. οὖν introduces an inference. ἄρα ("after all") draws attention to the glaring inconsistency between βουλευόμενος and ἐλαφρία which the inference would imply; see on v. 14.

ἢ παρ' ἐμοι, "That I shall be free to deal as I like with my most positive 'yes' and my most positive 'no'" (Rd.).

18. οὐκ ἐγένετο ναὶ καὶ οὔ. Rutherford combines the meanings of ambiguity ("the language we use to you has no meaning but the one") and self-contradiction ("It is not 'yes' on one day and 'no' on the other").

19. γὰρ introduces an explanation of λόγος. The λόγος was the preaching of Christ Who is the same yesterday, to-day and for ever. His manhood does not supersede His deity, nor His future royalty His present Saviourhood. Any other philosophy might have allowed of changes of mind, development, new light, modern ideas and kaleidoscopic re-statements. The fact of Christ did not.

οὐκ εγένετο ναὶ καὶ οὔ, Rutherford renders, "was never given a nature unveracious": he means presumably "inconsistent" or "self-contradictory." ἐγένετο he seems to interpret of the incarnation. It might perhaps also be rendered, "He proved Himself."

καὶ ἐν αὐτῷ γέγονεν. Rutherford's "'yes' has been made His attribute once for all" is somewhat cryptic. ἐν αὐτῷ—that is to those who are "in Him"—His people.

20. ἐν αὐτῷ τὸ ναὶ καὶ ἐν αὐτῷ τὸ ἀμὴν. These two clauses seem to be parallel in construction. Moffatt, 20th Cent. and Weymouth, however, render ναὶ as predicate of the one, and ἀμὴν as subject of the other. Way renders finely, "The prophecies are affirmed by His 'I will' and sealed by His 'Amen.'" This, however, hardly does justice to the limitative force of ἐν αὐτῷ. Apart from Christ the promises of God give no such positive and certain assurance. Rutherford renders:—"Many as are the promises of God, in Christ is the 'yes' that fulfils them all, through Christ the 'Amen,' the ascription through us of power to God is conveyed to God," rendering τῷ Θεῷ . . . δι' ἡμῶν as the expansion of ἀμὴν.

21. εἰς Χριστὸν. Into the position which is described as ἐν Χριστῷ. John vi. 44, "No man can come to Me, except the Father which hath sent Me draw him." Χριστὸν—χρίσας. The association of ideas is evidently intentional, and Χριστὸς must be rendered literally to indicate it.

22. τοῦ Πνεύματος—Genitive of definition: The gift of the Spirit was the pledge.

23. οὐκέτι. It is an anomaly in the English language that "not yet" is not the negative of "yet" but of "already," while "yet" is the positive of "no longer." Greek is free from this anomaly, οὐκέτι being the negative of ἔτι and οὔπω of πῶ. 20th Cent., forgetful of this, renders οὐκέτι (as = οὔπω) "not yet."

24. κυριεύομεν τῆς πίστεως—"taking advantage of your conversion to play the Lord over you." οὐχ ὅτι . . . συνεργοί. Rutherford hardly does justice to the contrast between κυριεύομεν and συνεργοί, rendering:—"not that we claim the right to meddle with your faith . . . but it is our concern no less than yours that you should be happy in your faith."

2. 1. ἔκρινα ἐμαυτῷ—"I adjudicated the point in my own favour." Rutherford renders:—"I made sure it was due to myself."

2. γὰρ. Rutherford expands happily:—"think what we are to one another."

τίς ἐστὶν ὁ εὐφραίνων. Rutherford renders:—"When I look for encouragement, there is none from whom it can come but from someone, himself unhappy, whose unhappiness is chargeable on me."

3. αὐτὸ τοῦτο . . . ἵνα . . . χαίρειν. Rutherford renders:—"This is just what I said in my letter; it was well not to come at all, if, instead of the happiness I had the right to look for from you, I should get nothing but pain from my visit."

4. γὰρ. Rutherford omits.

8. κυρῶσαι, "let him know by some formal act," Rd.

10. ἐν προσώπῳ Χριστοῦ. Rutherford's rendering, "in the person of Christ," is cryptic. One suspects that he meant, "as Christ's representative." But in the case of delegated authority πρόσωπον, which is suggestive of presence, is applicable not to the person represented, who is absent, but to the representative.

11. οὐκ ἀγνοοῦμεν. Rutherford detects here understatement and renders, "we know too well."

14. θριαμβεύοντι. We have here an example of our dependence upon the general sense of the passage as a guide to the interpretation of unfamiliar detail—and θριαμβεύοντι ἡμᾶς confronts us with the unfamiliar phenomenon of an intrinsically intransitive verb used transitively. The general sense of the passage is that while the servant was moving forward in the dark, blindly, the Master was really leading him in accordance with a pre-arranged purpose known only to Himself. To this main idea there is added, in the choice of the word θριαμβεύω, the subsidiary idea that that which seemed to the servant his defeat and humiliation, was, unknown to him, but

very really, his Master's triumph. The renderings of the passage are as follows:—

A.V.	causeth us to triumph	1
Moffatt	makes my life a constant pageant of triumph	2
Weymouth	heads our triumphal procession	3
20th Cent.	leads us in one continual triumph	4
Rutherford	requires us to swell His triumph	5
Hayman	makes us grace His triumph	6
Way	leads me—leads me in Messiah's triumph-procession	7

Of these it will be seen that Way alone gives to the principal idea its proper prominence. It may be read into 4, but does not strike the reader: the other five miss it altogether. To this defect there is added in 1, 2, 3 and 4 that of crediting the Master's triumph to the servant.

ἐν τῷ Χριστῷ. It is both unnecessary and unnatural to regard this phrase as part of the figure (cf. 7), nor need we render it "through our union with Christ" (20th Cent.) or "as men possessed by Christ" (Rutherford). Here as elsewhere (see note on x. 17) the phrase is limitative, Χριστῷ indicating the sphere, ἐν limitation to that sphere.

12. οὐκ ἄνεσιν. "My mind was on the rack, and I could not rest" (Rd.).

14, 15. ὀσμὴν εὐωδία. Lev. i. 9 (Sept.); Eph. v. 2. Way and Weymouth find here a classical allusion—to the incense which was a normal feature of a triumphal procession. So Conybeare and Howson. If, however, the allusion is Scriptural and Levitical as in Eph. v. 2, the reference is not to the smoke of incense, typical of prayer, but to that of the burnt offering, typical of God's acceptance of sacrifice.

16. ὀσμὴ θανάτου. The smell of the burnt offering was not (as Rd., 20th Cent., and Weymouth) the odour which arises from death—nor was it the sweet odour of a poisonous gas (Moffatt—a deadly fragrance). It was just the smell of burning flesh suggestive only of burnt-offering, which to an unbeliever was so much waste of life. To him that interpretation was ominous of his own doom. Way sees this: if anything his rendering is a little over-explicit ("It is the fore-smell of death: it ushers them on to their death.")

3. The sequence of thought in this chapter is subtle and interesting. The testimonial written not upon the stationery of the period but upon human hearts, the hearts of Corinthian converts, is suggestive of the thought of the law written upon hearts (Jer. xxxi. 33). As a testimonial to his apostleship St. Paul appeals to the new convictions of his Corinthian readers. This testimonial is open to the objection that it is too subjective, and the Apostle defends

it on the ground that its subjectivity does not detract from its value any more than that of the New Covenant in contrast with the Old.

1. ὥς τινες. I adopt Rutherford's rendering.

3. ἐπιστολὴ Χριστοῦ: all the translators take this as a subjective genitive—a recommendation or certificate given to me by Christ: or, "signed by Christ" (Rd.). But this is inconsistent with διακονηθεῖσα ὑφ' ἡμῶν, unless it means, "Christ gives me a testimonial and employs me as His secretary to write it." It is more natural to take Χριστοῦ as an objective genitive parallel to and correcting ἐπιστολὴ ἡμῶν (ver. 2). A testimonial from Christ should be ἐκ Χριστοῦ to be parallel with ἐξ ὑμῶν.

4. πρὸς τὸν Θεόν. The construction indicates aim, goal, destination or effect. Something in the Apostle's relationship to God is affected by—as the result of—this confidence.

5. λογίσασθαι ἐξ ἑαυτῶν in contrast with inferences drawn from objective facts (as in x. 12).

6. γράμματος· Πνεύματος: genitive after διακόνους, in apposition to διαθήκης: not a genitive of definition.

ἀποκτείνει—not "inflicts death" but "condemns to death": cf. Matt. xxvii. 20, "The chief priests persuaded the multitudes that they should . . . destroy Jesus."

7. ἐγενήθη ἐν δόξῃ: Way renders finely, "was ushered in with a halo of glory," and ἔσται ἐν δόξῃ, "shall be haloed with glory."

9. δικαιοσύνης Rutherford renders admirably, "that the requirements of the law have been satisfied."

10. ἐν τούτῳ τῷ μέρει. Does this qualify δεδόξασται or δεδοξασμένον? All the translators render it as in apposition to the phrase which follows (ἕνεκεν . . .)—i.e., as qualifying δεδόξασται. In order to do this they are obliged to ignore the natural meaning of μέρει ("part"). There is no need to do this, if it be connected, as contiguity seems to suggest, with δεδοξασμένον. The Apostle has admitted that the written law had a certain partial glory, the glory attending its promulgation only.

11. διὰ δόξης. Rutherford's rendering, "has part in the glory of God," seems to have little connection either with the context, or with the preposition. Way's, "if that which is fading away passed out in splendour," is finely tragic but hardly true to fact. The only glory of the old covenant which has been alluded to is the glory of Sinai—the glory of its birth, not of its demise: its demise was sadly inglorious. The splendour of Calvary was the splendour of the New, not of the Old. In 1 Tim. i. 8-11, the Apostle is stirred to a similar outburst of enthusiasm as the contrast between Calvary and Sinai occurs to him.

13. οὐ καθάπερ, "not with the misgiving which made Moses draw a veil over his face" (Rd.).

14. ἀλλὰ, Rutherford omits, missing the connection of thought. It introduces the contrast to παρρησίᾳ and οὐ καθάπερ Μωσῆς. Our proclamation is unreserved but ineffective because unaccepted.

ἐπωρώθη. Classical prejudice always makes the translator reluctant to render an aorist as a perfect. The following sentence, however, explains this (γὰρ) as referring to present time—i.e., as equivalent to a perfect tense.

μὴ ἀνακαλυπτόμενον ὅτι. The translators are divided here. 20th Cent. and Weymouth render ὅτι "because" or its equivalent. The Jews do not perceive that the Old Covenant is obsolete *because* it only yields to Christ, and Him they have not accepted. Moffatt, Way and Rutherford render rightly as prolate to ἀνακαλυπτόμενον—"the veil not being lifted to reveal the fact that . . ." The last-mentioned, however, with less than his usual independence of Greek idiom, renders:—"It being undiscovered that Christ having come the veil has no longer a purpose to serve." This rendering seems to imply that the Jews understood the purpose of the veil and knowingly clung to it. But ἀνακαλυπτόμενον, carrying on the idea of τὸ αὐτὸ μένει, surely refers to the lifting of the veil, which would have betrayed not merely its own superfluity, but also the eclipse of the old glory by the new.

16. ἐπιστρέψῃ. The effect of the aorist subjunctive is future—"whenever their heart shall turn . . ." but the Apostle is not content to follow it up with its natural sequel—a future in the apodosis. He wants to say that the change has already begun, so he uses a present, which demands representation in the translation. Moffatt, Way, 20th Cent., and Rutherford mistranslate ἐπιστρέψῃ to suit περιαῖρειται, Weymouth περιαῖρεῖται to suit ἐπιστρέψῃ.

17. τὸ πνεῦμα. What Spirit? Ez. xxxvi. 27; Jer. xxxi. 33. "I will put My Spirit within you."

18. προσώπῳ, Rutherford, emphasizing the singular, renders, "each with face unveiled," forgetting that προσώποις would have substituted the literal for the figurative, and was therefore out of the question.

κατοπτριζόμενοι. Moffatt and Weymouth surely are right in rendering this "reflecting": Way and 20th Cent. wrong in rendering it "seeing." κάτοπτρον is a reflector: κατοπτρίζω is to cause and κατοπτρίζομαι to be caused to reflect.

ἀνακεκαλυμμένῳ, relieved, not of the veil which blindfolds Jewish eyes, but of the veil which conceals the glory.

δόξης, The glory of the Old: δόξαν, the glory of the New. Moffatt and 20th Cent. refrain from committing themselves to any definite interpretation; Weymouth, "from one degree of holiness (Rd. "glory") to another." This rendering makes good sense intrinsically, but suggests no very obvious relation to the context.

Way renders, "from a mere reflected glory into an inherent glory." This rendering seems to hint that the correct translation of *κατοπτριζόμενοι* ("reflecting") was not wholly absent from his mind. It fails, however, to correspond with the facts of spiritual life. Spiritual progress is not made from without inwards, but vice versâ. The present tenses *κατοπτριζόμενοι μεταμορφούμεθα*, even if we insist upon a time-relationship between them, can only express a relationship of simultaneity—"we are changed while we reflect, and we go on reflecting as we change." In any case the term "inherent" is too strong. Our glory is not inherent. He means presumably no more than "glory" (i.e. Christlikeness) of character, and this must precede, not follow, such Christlikeness as our neighbours can see.

καθάπερ, "as may well be" (Way); "according as we yield to the impulse of" (Rutherford).

ἀπὸ πνεύματος. It is well to bear in mind that the Greek word for "spirit" is synonymous with that for "breath" or "breeze."

4. 1. *διὰ τοῦτο*, expanded in *ἔχοντες τὴν διακονίαν ταύτην*, bids the reader find the reason for *οὐκ ἐκκακοῦμεν ἀλλ' ἀπειπάμεθα κρυπτὰ* in chap. iii., where the Apostle boasts that he is engaged in a business that (1) is permanent and (2) needs no concealment. Of these two characteristics *κρυπτὰ* seems to recall the latter. The idea generally associated with *οὐκ ἐκκακοῦμεν* is endurance, which would recall the former but seems to have little in common with that of *ἀπειπάμεθα κρυπτὰ*. Perhaps in *οὐκ ἐκκακοῦμεν* (as in the English "pluck") the ideas of endurance and courage are combined. This latter idea is not wholly inappropriate in the other passages in which the word occurs, and would justify the association with *ἀπειπάμεθα κρυπτὰ* which the strongly conjunctive *οὐκ . . . ἀλλὰ* implies (so Weymouth, "we are not cowards").

καθὼς implies a relationship of similarity and appropriateness. Way recognises this but, with Weymouth, connects obscurely with *οὐκ ἐκκακοῦμεν*. Moffatt and 20th Cent. connect, in accordance with 1 Tim. i. 13, with *διακονίαν*, but substitute a causal for the modal connection.

In this verse the Apostle dwells upon the difference between the propaganda of the Gospel and that of the law. Moses had something to conceal, the Apostle nothing. *κρυπτά* recalls *κάλυμμα πρὸς τὸ μὴ ἀτενίσαι*: *ἀπειπάμεθα* recalls *ἀνακεκαλυμμένῳ προσὼπῳ*: *αἰσχύνης* recalls by contrast *δόξα*. In *μὴ . . . πανουργίᾳ . . . μηδὲ . . . δολοῦντες* the Apostle rebuts two mutually contradictory calumnies. *πανουργίᾳ* —dare-devil rascality unrestrained by any sense of the need of disguise. *δολοῦντες*—the underhand methods of the schemer. The former calumny was itself an admission that the Apostle's methods, right or wrong, were not underground. In *φανερώσει ἀληθείας* he both asserts their rightness and justifies their openness.

2. *αἰσχύνη.* Moffatt, 20th Cent., and Way all mistranslate this as a sense of shame. A feeling or sense of shame is creditable, but *αἰσχύνη* is that which is discreditable.

3. *καὶ* recognises the possibility of a case not covered by the preceding *πᾶσαν.* It might be rendered "even so," or "after all," or "nevertheless."

εἰ κεκαλυμμένῳ. "If between our Gospel and the heart a veil does intervene" (Rd.).

6. *γνώσεως.* Genitive of definition explanatory of *φωτισμὸν.* Rutherford renders as a subjective genitive, "that we may make darkness light by diffusing the knowledge of the glory of God."

7. *ὀστρακίνοις σκεύεσιν,* possibly reminiscent of Judg. vii. 20.

8. *θλιβόμενοι . . .* Rutherford connects with *ἔχομεν* ("and the terms upon which we hold it"). This seems to interpret the participles as conditional ("we hold it on condition that, or provided that, we suffer"). A more obvious connection would be with *μὴ ἐξ ἡμῶν*—the power behind us is evidently not a power inherent in us. Our experiences show us to be inherently weak rather than inherently strong.

10. *νέκρωσιν περιφέροντες.* Rutherford renders, "The condition of suffering under which the Lord Jesus was put to death." This hardly does justice to the Apostle's thought, which is that when *καταβαλλόμενος* he actually, so far as his own consciousness was concerned, passed through the experience of being killed. At the same time the phrase must be interpreted, as shown by the following verse, in the light of the fact that, in the Apostle's case, death and resurrection were not actual. He seems to mean that often he gave up life as lost, and so, in his escapes, recognised a sort of resurrection. To the criticism that the comparison would be more true to fact, if he were not nearly but quite killed, he replies:—

11. That the comparison is admissible so far as a momentary experience of death is comparable with the fact of death, and a temporary with a permanent survival. Rutherford renders *ἀεὶ οἱ ζῶντες,* "every day of our life." This misses the force of the pair of correlated contrasts, *ζῶντες . . . θάνατον: ζωὴ . . . θνητῇ.*

διὰ Ἰησοῦν. Salvation is the basis of service. Those whom Jesus purchased the Lord commands.

13. *δὲ.* Rutherford omits. But it is important: it links together two similar facts. Life and death shared with the Lord has just been claimed. Now the Apostle claims a share in that perfect trust in the Father, evinced on the Cross.

τὸ αὐτὸ. The following verse seems to indicate that this means the same Spirit which animated the dying Saviour.

γεγραμμένον in Psa. cxvi., which records the Psalmist's deliverance from deadly peril:—"The sorrows of death compassed me . . . Thou hast delivered my soul from death."

15. *χάρις διὰ εὐχαριστίαν.* Here *εὐχαριστία* stands for cause and *χάρις* for effect. Weymouth alone maintains this relationship. Moffatt inverts it.

διὰ . . . πλειόνων . . . . εὐχαριστίαν . . . . περισσεύῃ. 20th Cent. renders, "may cause yet more hearts to overflow with thanksgiving." Way, "may waken a whole chorus of thanksgiving, overflowing in praise." Both of these renderings make good sense, but their connection with the Greek is far from obvious. Rutherford renders *πλειόνων* as governed by *διὰ* and *εὐχαριστίαν* by *περισσεύῃ* ("If the greater number would but labour to that end, then mercy would take a wider range and produce an outburst of thankfulness"). The grammatical irregularity, however, of rendering *εὐχαριστίαν* as the object (cognate or otherwise) of the usually intransitive *περισσεύῃ*, is greater than that of rendering it, in spite of the position of the article, as the object of *διὰ*.

17. *καθ' ὑπερβολὴν εἰς ὑπερβολὴν*:—"unsurpassed in kind and degree" (Rd.).

5. 1. *γὰρ.* The thought connecting *αἰώνια* (iv. 18) and *αἰώνιον* here needs no statement.

οἰκία = a dwelling house: *οἰκοδομὴ* = a solid and permanent building. The two terms are neither synonymous nor mutually exclusive.

καταλυθῇ, Rutherford renders, "wear out." The word is not less applicable to the slackening of tent ropes, and taking down of the tent. This idea has the advantage of being applicable to death due not only to natural but to all causes.

2. *οἰκητήριον ἐπενδύσασθαι . . . σκήνει . . . ἐκδύσασθαι.* The figures of a robe and a house are combined. An English writer might use both, but he would use them separately. *ἐπενδύσασθαι* (cf. 1 Cor. xv. 53) intimates immortality succeeding mortality without intervening dissolution.

καὶ γὰρ ἐν τούτῳ. Our preference is for that which will last for ever. Death is dreadful to us: even life, known to be but the brief tent-life of the nomad, is unsatisfying.

3. *εἰ.* The implied apodosis may be traced (1) in *ἐπιποθοῦντες.* "The prospect is wholly desirable if, as we anticipate (*εὑρεθησόμεθα* Indicative) . . . ." or even, but perhaps less naturally, (2) in *ἐπενδύσασθαι.* "Immortality will indeed be not so much a coat as an overcoat if . . ."

γε. If death is necessarily involved the change may not seem so desirable. But if it can be effected without death, *then, at all events*, there can be no question of its desirability.

καὶ. In addition to the mere fact of the exchange of earthly for heavenly conditions. If the effect of *καὶ* be restricted to the participle it would make it concessive—("though having robed

ourselves"). A concession implies an antithetical sequel—("though dressed yet naked"). This would involve the separation of οὐ from γυμνοὶ ἐυρεθησόμεθα, and its virtual relegation to a position in which it negatived the whole clause καὶ ἐνδυσάμενοι γυμνοὶ ἐυρεθησόμεθα. On the other hand ἐνδυσάμενοι οὐ γυμνοὶ ἐυρεθησόμεθα makes good sense as it stands:—"We be found, as we confidently anticipate, *to have put on the new robe, without having been stripped of the old.*" Rutherford renders, "assured that thus apparelled we shall not be convinced (convicted?) of nakedness." In this rendering he seems to omit γὲ and καὶ, each of which has its significance, and to interpret γυμνοὶ as meaning "stripped" of a covering different in character from that implied in σκήνους.

4. γὰρ. "We are not stripped yet: this longing of ours is not the longing of a disembodied spirit for covering."

καὶ. "We still have our tent to live in, but *even so* we sigh wearily . . ."

ἐφ' ᾧ οὐ. "It is not that we . . ." (Rd.). "We long for relief, but *on condition that* we are overcoated rather than uncoated." ἐφ' ᾧ so limits στενάζομεν as to make it virtually concessive.

ἐπενδύσασθαι. "We would invest us with the new, as though it were a garment to cover what we wear" (Rd.).

5. κατεργασάμενος—"has schooled us for this change" (Rd.) —a workman's word.

πνεύματος—Genitive of definition.

ἵνα. "Our desire being that."

9. καὶ. Rutherford omits. φιλοτιμούμεθα conveys the idea of something positive and active—an idea in advance of those conveyed by the virtually negative θαρροῦμεν ("we are unintimidated") and the virtually passive εὐδοκοῦμεν ("we acquiesce in the prospect").

10. φανερωθῆναι, "have his life laid bare" (Rd.).

11. Θεῷ δὲ πεφανερώμεθα, Rutherford contrasts with πείθομεν ("To God, on the other hand, we are known exactly as we are"), i.e., in presenting our case to Him argument is needless and useless.

12. οὐ πάλιν. Rutherford renders πάλιν as qualifying οὐ ("here no more than before"). He does so presumably on the ground that the Apostle had never deigned to state his claims; but it is rather violent treatment of the Greek. In iii. 1 the Apostle had disclaimed not so much a statement of his claims, as a repeated statement.

ἀφορμὴν διδόντες. "It is well that you should have something which you can say gives you confidence in us, something which should be of use to you in dealing with men whose confidence (in us?) is make-believe and wholly devoid of conviction" (Rd.).

πρὸς might mean "as compared with."

ἐν προσώπῳ . . . καρδίᾳ all the translators (except Rutherford) render as intimating the topic rather than the manner of the boast. The construction in that sense is extremely unusual.

13. "It may be that we have had flights of exaltation; in them we spoke with God: now we are calm enough, and what we say concerns you" (Rd.). The other translators render Θεῷ and ὑμῖν . . . , perhaps rightly, as datives of advantage.

14. ἀγάπη . . . συνέχει. "The love that Christ has shown leaves us no choice" (Rd.).

15. ἄρα, Rutherford renders "therefore"; but the usual meaning of ἄρα is "after all." It is a reply to an objection, admitting the truth of all that the objector has submitted, but submitting in reply that the considerations urged by the objector are insufficient to invalidate the proposition which he has attacked. The objection which the Apostle here instinctively contests is that martyrdom (iv. 8-17) is not necessary. "I have enlarged upon mine," he says in effect; "I have made much of its advantages, and have made light of its disadvantages. All this you may brush aside, but *after all* you cannot get away from the death of Christ and all that it implies. What was appropriate for Him, cannot be inappropriate for His followers." εἷς ὑπὲρ πάντων. The substitutionary character of His death establishes the principle of death incurred for the benefit of others.

ὑπὲρ αὐτῶν, Rutherford renders, "died for them and was raised": but ὑπὲρ αὐτῶν presumably qualifies both participles. We are interested in this resurrection which proves our justification (Rom. iv. 25).

16. καινὴ κτίσις. "There is a new creation" (Moffatt)—a correct translation. But the current rendering, "He is a new creature," is equally correct, κτίσις being capable of conveying the meaning of that which is created (as in Rom. viii. 20-22) as well as that of the process of creation. If, as is generally permissible, we render εἴτις "whoever," the latter rendering is involved. In neither case does καινὴ only mean "new" as opposed to "old," but "of a different sort." Rutherford renders:—"For a man to be in Christ, a fresh act of creation must take place." ἐστὶ is understood either as a verb of complete predication or as a copula of which κτίσις is the complement and a pronoun suppliable from τις the subject.

17. ἀρχαῖα καινά. "He is no longer what he was, you can see the change at once" (Rd.).

19. ἐν Χριστῷ. Rutherford omits.

θέμενος λόγον, "has made us the spokesmen" (Rd.).

20. ὡς παρακαλοῦντος, "charged us, so to speak, with an appeal from God" (Rd.).

21. ἁμαρτίαν—I adopt Way's "the world's sin."

6. 1. δὲ καὶ, Rutherford omits. δὲ seems to connect συνεργοῦντες with some relationship, and καὶ seems to connect παρακαλοῦμεν with some act previously mentioned. If so, the relationship would be that implied in πρεσβεύομεν, and the act that implied in δεόμεθα ὑπὲρ Χριστοῦ.

εἰς κενὸν. "In vain" is applied in Modern English only to an action the results of which are disappointing to the actor. It is not δεξασθαι but εἰς κενὸν which contains the point of the appeal and is qualified by μὴ. All the translators so render as to associate the emphasis with δεξασθαι, even Way, who sees, however, that it is unaffected by μὴ. Cf. a similar mistake in the rendering of οὐ μόνον, viii. 19. "You have received the grace of God: fail not to profit by it" (Rd.).

συνεργοῦντες. "It is our share in the work of God to urge this upon you" (Rd.).

2. καιρὸς does not mean "time" but "opportunity," "occasion," "crisis."

δεκτῷ may be participial, implying that the opportunity was welcomed, or gerundival, implying that it ought to be, or to have been, welcomed. As between man and God it is obvious that the Giver of the opportunity is God, and the accepter man. All the translators, with slight verbal variations, virtually adhere to the traditional rendering. καιρῷ by itself might be rendered "your opportunity of securing acceptance," but δεκτῷ certainly means that "you seized it." δέξασθαι in verse 1 intimates an act on the part of man. This interpretation applies also to the original of the quotation in Isa. xlix. 8.

3. προσκοπὴν. Way alone has made any attempt to connect this with the preceding sentence, and that very unobtrusively. In μηδεμίαν προσκοπὴν the Apostle deprecates resentment of his bluff and outspoken appeal. In verse 2 he is the whirlwind evangelist: in verse 3 the suave and courteous pastor.

4. συνιστῶντες—the word commonly used of a testimonial in which evidence of qualifications is submitted.

6. ἁγνότητι. "Innocence of life" (Rd.).

ἀνυποκρίτῳ, Rutherford renders "undissembled." But to dissemble is to pretend that that which is, is not. What the Apostle here denies is that he ever simulated a love which he did not really feel.

7. λόγῳ ἀληθείας, "in utterance of truth" (Rd.). Moffatt, with the courage of his preface, renders unambiguously, "true words." Weymouth, "the proclamation of the faith." Way and 20th Cent. prefer an ambiguous rendering, "the message of truth," where the genitive might be either objective or descriptive.

ὅπλων δεξιῶν ἀριστερῶν. Way renders, "sword in right hand—shield in left." Rutherford and Moffatt agree. It is tempting but

not convincing. Weymouth "goes one better," rendering, "by the weapons of righteousness wielded in both hands." The idea of ambidexterity for offensive purposes is, however, both far-fetched and irrelevant. Neither does it matter much which hand is used to strike. On the other hand the defencelessness of the right hand side normally was proverbial, and *all-round security* was a great and exceptional advantage. The order of δεξιῶν ἀριστερῶν is due rather to the familiarity of the phrase than to a desire to connect δεξιῶν more particularly with ὅπλων. Effective power is implied in δυνάμει Θεοῦ. δικαιοσύνη (being on the right side of the law) is not so much a striking weapon as a safeguard.

8. δόξης ἀτιμίας. In Modern English honour implies both merit and its recognition. Dishonour being the opposite only of the former is not an adequate translation of ἀτιμία, which is the opposite only of the latter.

9. παιδευόμενοι . . . μὴ θανατούμενοι. "Scourged for our sins and surviving the discipline" (Rd.).

10. κατέχοντες indicates control rather than possession.

13. τὴν αὐτὴν ἀντιμισθίαν. "Will you not repay us in kind?" (Rd.).

τέκνοις. The allusion is to the relationship of children not to their elders, but to their parents. "A father may say it to his children" (Rd.).

πλατύνθητε καὶ ὑμεῖς. "If you would but respond (καὶ): if you would but open your hearts" (Rd.)—a very exact and scholarly rendering.

14. ἑτεροζυγοῦντες. "You have nothing in common with unbelievers: seek not to ally yourselves with them" (Rd.).

16. συγκατάθεσις. The word is unpoetic and may adequately be rendered by an unpoetic equivalent. The translators render figuratively, "compact," or "agreement." I venture to render literally: put Dagon and the ark down side by side, and something must go.

ἐνοικήσω ἐμπεριπατήσω. The translators interpret this of God's presence *with* His people rather than *in* them—a fact of social life rather than of individual experience. But see Rom. viii. 11; Col. iii. 16; 2 Tim. i. 5-14.

7. 1. σαρκὸς, in those things which concern our humanity —the moralities (see note on x. 3). "Flesh" (Moffatt and Rutherford) and "body" (Way, Weymouth, and 20th Cent.) are ambiguous, though doubtless intended to refer to breaches of the seventh commandment. σαρκὸς, however, refers to all moral offences.

ἐπιτελοῦντες. "Let us try to become perfect in holiness" (Rd.).

3. συναποθανεῖν . . . συζῆν. Rutherford renders, "that neither

by death nor in life can we be parted"; but *συναποθανεῖν* implies association in death itself—not as its effect. Cf. 1 Thess. iii. 8.

4. *παρρησία πρὸς.* Moffatt, 20th Cent., and Weymouth mistranslate "confidence in." Way renders correctly, "I speak to you with unreserve"; and Rutherford, "I have no secrets from you."

ἐπὶ (θλίψει), "supervening upon." This suggests a rendering more consistent with the context than "in spite of" (Way, Moffatt, and 20th Cent.), or than "amid" (Weymouth).

5. *καὶ γὰρ ἐλθόντων.* "We had only to go to Macedonia, we imagined, to put an end to the strain that was sapping our strength: it was not so" (Rd.).

6. *ταπεινοὺς*, "dejected" (Rd.).

7. *ᾗ παρεκλήθη.* The point seems to be that Titus' evident satisfaction was infectious.

ἐπιπόθησιν, "that you felt the need of our presence" (Rd.).

μᾶλλον χαρῆναι. Rutherford renders, "tidings just of the kind to make my joy the greater." But *μᾶλλον* seems to indicate that *χαρῆναι* is better than *παρακλήσει* ("His report did more than allay my distress"). A case where mere lucidity demands a complete sentence of eight words to translate one word of the Greek with accuracy. *μᾶλλον* does not contrast more joy with less, but positive joy with negative comfort, the removal of sorrow.

8. *εἰ καὶ μετεμελόμεν.* "There may have been a time when I regretted it" (Rd.).

9. *κατὰ Θεὸν.* "Your sorrow was of the kind that God approves" (Rd.).

10. *μετάνοιαν ἀμεταμελητον*: the idea of change of mind, common to both words, may be rendered by "regret." "This repentance being crowned with salvation can bring no regrets" (Rd.).

κόσμου, "of the worldly" (Rd.).

11. *σπουδὴν ἀπολογίαν.* "It has sobered you: has put you on your mettle" (Rd.). This interprets *σπουδὴν* as the gravity which takes a matter seriously rather than enthusiastically.

συνεστήσατε ἁγνοὺς, "you have cleared yourselves" (Rd.).

12. *ἄρα* Rutherford renders "so." The natural meaning, however, is, "granted that my letter was a disturbing one, after all . . ."

φανερωθῆναι . . . πρὸς ὑμᾶς. "That the respect in which you held us should be brought home to yourselves." So Rutherford (connecting *πρὸς ὑμᾶς* with *φανερωθῆναι*) and, with verbal variations, all the translators. But *πρὸς ὑμᾶς* is a long way from *φανερωθῆναι*, and the implication—"really in your hearts you were enthusiastically loyal to us but you did not know it"—is somewhat unnatural. The copyists saw the difficulty and avoided it by transposing *ὑμῶν* and *ἡμῶν*. The order of the sentence suggests that *τὴν ὑπὲρ ἡμῶν*

πρὸς ὑμᾶς is an adjectival phrase qualifying σπουδὴν. The difficulty in this case is that, after ὑμῶν, ὑμᾶς should be ὑμᾶς αὐτοὺς. The omission of the αὐτοὺς, however, may be due to the intervening ἡμῶν.

13. παρακεκλήμεθα . . .ὑμῶν. This strong and beautiful point ("I have only been comforted because you were comforted") is denied to us by a formidable body of MSS., and therefore by our translators. It is possible nevertheless to prefer T.R. Connection of thought with ὑπὲρ ἡμῶν is discernible. "We benefitted by your action, therefore we rejoice at its reward." The Corinthians might have consoled themselves by self-justification and self-complacency, but this would not have consoled the Apostle. Their consolation consoled him because (διὰ τοῦτο) it was legitimate—the sequel to repentance.

μᾶλλον: joy surpasses consolation, which is but a deficit made good.

ἀναπέπαυται and πάντων both contain points which demand notice.

14. ἐπὶ Τίτου in antithesis to ὑμιν: καὶ αὐτοῦ (15) to καύχησις ἡμῶν: θαρρῶ (16) to φόβου. "As we have never uttered a word to you but what is true, no less has everything that I have said in your favour, when talking with Titus, been shown to be true also" (Rd.).

15. μετὰ φόβου. "The state of fear and panic you were in when you received him" (Rd.).

16. ἐν παντὶ θαρρῶ. "I am glad to have no reason to be disquieted about you" (Rd.).

8. 1. γνωρίζομεν. "I have news for you" (Rd.). The A.V., "we do you to wit," owes a certain dignity mainly to the fact that the phrase is archaic and unfamiliar.

δεδομένην ἐν. See note on διδόντι ἐν (verse 16).

χάριν. See note on verse 9.

2. δοκιμῇ. This word is evacuated of much spiritual value when it is translated "trial" (e.g. Rutherford—"afflictions which try them sorely"). The word "trial" denotes a testing or ordeal. The Greek for such trial is πειρασμός, always rendered "temptation." It does not carry with it any implication as to the result of the test or ordeal. δοκιμή does not mean a process at all: it describes only the result of a process, and only a favourable result: it means the recognition of that merit which has been proved by the ordeal. When the δοκιμή or approval is obtained the πειρασμός or trial is all over, and happily over. Rom. v. 4, "Patience earns approval, and approval carries with it the happy anticipation of reward." 1 Pet. i. 7, "Your faith has stood the test, and the approval so earned is far more precious than gold."

χαρᾶς καὶ πτωχεία—a zeugma, i.e., two phrases whose meanings are differently related to the general sense of the sentence, yet coupled with a simple conjunctive conjunction. Though poverty, with its immunity from the temptations associated with thrift, is notoriously uncalculating in its liberality, we may assume that the Apostle did not mean that their poverty ranked with their joy as a natural cause of liberality. In this case the ideas of χαρᾶς and πτωχεία are related to that of the sentence not merely in different but in opposite ways. Joy facilitates liberality, poverty checks it. The relations therefore would be expressed plainly by the phrases, "because of joy," and "in spite of poverty." The purpose of translation being to convey the meaning of the original as clearly as possible, it is generally wiser not to reproduce a zeugma. Way renders, "They have been tested to the uttermost by affliction, yet their joy in spite of their poverty has . . ." Weymouth, "Their boundless joy even amid their deep poverty has . . ." Moffatt and 20th Cent. retain the zeugma.

ἐπερίσσευσεν indicates a refusal to be limited by considerations of what might reasonably be expected of them, by the commonplace, the obvious, or the conventional.

εἰς introduces the result of that refusal.

πλοῦτον denotes not increase (Weymouth), or a process of any sort, but "plenty," "greatness," "value," generally of possessions, here of gifts.

ἁπλότητος. The renderings, "bounty," "liberality," "generosity," fail to express with adequate directness that singleness of purpose, that absence of any motive other than the ostensible motive which is the essential idea of the word.

In simplicity and godly sincerity we have had our conversation ... ... 2 Cor. i. 12.
Your minds . . . . corrupted from the simplicity that is in Christ ... ... 2 Cor. xi. 3.
In singleness of heart ... ... Eph. vi. 5; Col. iii. 22.
If thine eye be single ... ... Matt. vi. 22.
He that giveth, let him give with simplicity Rom. xii. 8.
God giveth to all simply ... ... James i. 5.

This last instance explains the connection of the word with giving. When God gives He asks one question only—"Is there need?"

3. ὅτι grammatically links to γνωρίζομεν a verb to be supplied with κατὰ δύναμιν, μαρτυρῶ being parenthetical: in sense it is associable with either.

4. αὐθαίρετοι . . . δεομενοι. "It was their own desire pressed upon us with great insistence" (Rd.).

τὴν χάριν καὶ τὴν κοινωνίαν: hendiadys—one complete idea expressed by two co-ordinated substantives. In verse 1 τὴν χάριν meant that Macedonian generosity was God's gift to the Mace-

donians. Here "the gift and the participation" seems to mean the privilege of participation which was *God's* gift *to* them, not the Apostle's (Moffatt, Weymouth, and Way)—a rendering which extracts from δέξασθαι the meaning of "to give" as well as "to receive"—nor the expression of Macedonian good-will (20th Cent.).

5. οὐ καθὼς—limitative—"not only as." "The devotion they have shown has surpassed our hopes" (Rd.).

Κυρίῳ καὶ ἡμῖν διὰ θελήματος Θεοῦ. The Apostle is conscious as he writes "to the Lord and to us" that the juxtaposition might give an impression of arrogance and even of irreverence, so he adds διὰ θελήματος Θεοῦ by way of justification and apology. Weymouth, less naturally, connects with ἔδωκαν. "Their first thought was to give themselves to the Lord; then, because it was God's pleasure, they put themselves in our hands" (Rd.).

6. εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. Surely a favour to be extended *to* the Corinthians is a favour done *to* them rather than *by* them. Here especially, it seems a pity that all the translators have abandoned the meaning, "a gift of God," stamped upon χάριν in verse 1. Rutherford's rendering, "not to rest until this grace also shall have been made yours," is grammatical but ambiguous. As a natural consequence they all render it as governed by προενήρξατο as well as by ἐπιτελέσῃ, ignoring the second καὶ which seems to limit its grammatical connection to the latter, leaving the former intransitive.

7. ἀλλὰ. So far, mere participation was all that the Apostle had suggested. He now corrects the inference that that would satisfy him.

γνώσει, knowing all about Christ—head knowledge.

πίστει, knowing Him, personal contact.

λόγῳ, the expression or theory of the truth as distinct from its practice: here we might almost render it "orthodoxy."

ἐξ ἡμῶν ἐν ὑμῖν (1), or ἐξ ὑμῶν ἐν ἡμῖν (2).

(1) "The love which, having originated in me, is found in you, can only be your love for me." So all the translators, and it is certainly the meaning, as the Apostle is drawing attention to that which is discernible in the Corinthians. Moffatt claims to have elicited this meaning from (2), at the cost presumably of rendering ἐν ἡμῖν as εἰς ἡμᾶς. Way certainly seems to have done so—though his rendering ("the love that leaps from your hearts to mine") may mean either "my love for you elicited by yours to me," or "your love for me which elicits mine to you"—an extremely ingenious ambiguity which, though it bears a greater resemblance to (2), might convey the meaning of either. "The affection we have awakened" (20th Cent.), or "implanted" (Weymouth) "in you," are both satisfactory as renderings of (1), also

Rutherford's, "the love which, flowing from us, has pervaded your brotherhood."

ταύτῃ τῇ χάριτι. We can maintain continuity with verse 1 by rendering, "This God-given privilege of liberality." Perhaps Weymouth, "this grace of liberal giving," means this.

8. δοκιμάζων, "eliciting such evidence of your love that its genuineness, now hall-marked, commands recognition." "Sterling" (Moffatt) is good as a translation of γνήσιον. Way renders, "I point you to the example of" (this as an interpretation of διὰ exceeds somewhat the legitimate limits of translation) "the enthusiasm of others, and I do want to prove by trial the genuineness of your love."

9. γινώσκετε. "You are students."

τὴν χάριν τοῦ Κυρίου Ἰησοῦ Κριστοῦ. A word is a vehicle for a thought: when the thought is divine and the speech human, it is not surprising that the vehicle is overcrowded. In the case of χάρις the very limited accommodation of the vehicle is severely overtaxed. That for which χάρις stands is greater even than love. Love is the giving impulse. χάρις connotes all this and the gift as well. It presents both the sentiment and its expression, both the abstract and the concrete. χάρις means God's love in action. With all the resources of a vocabulary vastly richer than the Greek, we are not tethered in our translation of χάρις to the use of a single word, nor have we in English one into which we could pack, even if we would, the meanings of gift, good-will, and thanks. The context must be allowed to indicate the correct equivalent in each case. The Apostle seems to say:—"I have cited the Macedonians as an example of what can be done, but you yourselves know, without my reminding you, a far more cogent example: you know the infinite value and cost of the boon conferred upon you by Christ the Saviour-King." The sense of "gift" predominates in this case, and Χριστοῦ is subjective genitive. "There can be no reason to remind you of what Our Lord Jesus Christ has done as an act of pure grace" (Rd.).

ἐπτώχευσε. The expression, "He became poor," might be used of a person who was gradually impoverished: πτωχεύω means, "I am poor": ἐπτώχευσε (aorist), implying a single act, may be rendered, "He accepted, or submitted to, a life of poverty."

10. καὶ γνώμην δίδωμι. All the translators, except Rutherford, find here a change of tone. According to Way and 20th Cent., this new tone is apologetic. Moffatt and Weymouth actually render καὶ "but." If, however, in γνώμη there is carried on the idea which underlies γνόσει (verse 7) and γινώσκετε (verse 9), the καὶ is quite natural. The Corinthians prided themselves on their γνῶσις, their scientific grasp of the facts and principles of the Gospel. In γνόσει and γινώσκετε and γνώμη the Apostle is putting them on their

mettle. "You have gone into these questions," he says in effect, "with scientific thoroughness: you find satisfaction in the completeness of your course of instruction. Well, this is all in the syllabus. You are students of Christology, AND my present inculcation of liberality is simply a normal item in the course of instruction through which you expect me to put you." Rutherford renders, "And in this matter I have something to propose."

συμφέρει. The idea of appropriateness and consistency ("this is the only course worthy of you"—Way: "that suits your case" —Rd.) is somewhat nearer to the literal meaning of the word than that of helpfulness and advantage (Moffatt, 20th Cent., Weymouth). Under present circumstances liberality was peculiarly becoming to the Corinthians, therefore liberality was to their advantage, and the Apostle was consulting their highest interests in urging them thereto, and so helping them to carry it into action.

οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ θέλειν. "After all, you were the first to take action, aye, the first to wish to take action" (Rd.). There is a point of view from which principle may be seen to be more important than practice (cf. *προθυμία*, verse 12); and therefrom, for the moment, the Apostle seems to regard the matter. Corinthian action had started before Macedonian, but had failed to develop: the inference that the enthusiasm behind it had been inadequate, he here deprecates. Moffatt renders, "you started it last year; you were the first not merely to do anything, but to want to do anything." Way:—"it was you who first set the example not only of carrying the relief scheme into action, but also of accepting the idea enthusiastically, and that was a year ago." Weymouth does unnecessary violence to the grammar. He severs the most conjunctive of conjunctions (*οὐ μόνον ἀλλὰ καὶ*) in order to limit the application of *ἀπὸ πέρυσι* to *θέλειν*, and makes *προενήρξασθε* (as *δέξασθαι* in verse 4) do double duty, first as a present perfect, and then as a past indefinite!

11. *καθάπερ . . . οὕτω.* "Your very forwardness in wishing to give is a reason why you should carry your intention out—so far, that is, as your means allow" (Rd.).

12. *γὰρ*, omit or expand! Translation jumps to the eye here in the English of Weymouth, 20th Cent., and even Way.

καθ' ὃ οὐκ ἔχει. "For provided there is a wish to give, the wish is not a whit less acceptable when the giver has little to give, than when he has much" (Rd.). The allusion to something non-existent and indefinite as a thing definite and measurable is a slightly humorous turn of speech, which in translation is better left alone. Moffatt naturally welcomes it: "he is not asked to give what he has not got." Way's rendering is rather cumbrous: "in proportion to one's means, not out of all proportion to them."

13. ἄλλοις. Who are these others? Other contributors (Way), or the present beneficiaries (Moffatt, Weymouth, and 20th Cent.)? The allusion to differently circumstanced contributors in verse 12 seems to point to the former interpretation. Rutherford (verse 14) takes the latter:—"Anything you have in excess of your needs is to go to make up your neighbour's shortage, and then, when they have more than they need, and you less, they are bound to do by you as you have done by them . . . that then also there may be equality." Way renders:—"Not that others may be relieved of their liability, and unfair pressure put upon you, but upon the principle of fair distribution of the burden"—the burden that is not of poverty but of charity. On the other hand, the quotation from Ex. xvi. 18 (verse 15) may be taken to indicate an equality not confined to benefactors but universal—the passage being a statement of divine provision for the needy.

14. ὅπως γένηται ἰσότης implies an existing condition of inequality to be adjusted.

16. διδόντι, cf. verse 1, δεδομένην ἐν: xii. 7. ἐδόθη σκόλοψ: Acts iv. 12, ὄνομα δεδομένον ἐν ἀνθρώποις: Eph. iv. 11, ἔδωκε τοὺς μὲν ἀποστόλους (contrast 1 Cor. xii. 8, οὓς μὲν ἔθετο). In using the word "give" instead of the word "put," "manifest," "inflict," "proclaim," or "appoint," the Apostle intentionally suggests the *love* behind the act. The translation should indicate this.

17. παράκλησιν ἐδέξατο: "He is delighted that I should have urged him to this step" (Rd.).

σπουδαιότερος ὑπάρχων. All the translators miss the comparative which is the link between the Apostle's initiative and that of Titus. Rutherford also omits μὲν . . . δὲ. ὑπάρχων he translates scrupulously, "he had been most eager to take it; so in this errand he carries out a design of his own."

18. συνεπέμψαμεν. ἔπεμψαμεν is not emphatic, but συν is, and should come first.

ἔπαινος . . . ἐναγγελίῳ: "whose ardour in spreading the Gospel is extolled" (Rd.).

19. οὐ μόνον ἀλλὰ καὶ links together Titus' two credentials—his official appointment and the unofficial credential of evangelistic eminence. The translators' failure to represent this in their renderings is due to their reluctance to recast the Greek sentence into English form, or alternatively to expand the conjunction. Thus Way renders, "I have sent that brother . . . nay more, he has actually been elected . . .": thus using the conjunction to link the action of the churches to that of the Apostle. Rutherford rightly renders, "not his only claim." We have already noticed this difference between Greek and English idiom in vi. 1 (μὴ εἰς κενὸν).

αὐτοῦ [τοῦ Κυρίου. The Apostle has such a horror of egotism that the mere accident of the personal pronoun of the first per-

son coming in a place of emphasis at the end of a clause seems to him to demand some sort of apology or qualification. Cf. verse 5, διὰ τοῦ θελήματος Θεοῦ. All the translators ignore the αὐτοῦ, unaccountably, for it is emphatic.

καὶ προθυμίαν ὑμῶν. The superior MSS., happily unknown to the translators of 1611, have wrought havoc among their modern devotees. The disastrous effect of substituting ἡμῶν for ὑμῶν can best be appreciated by study of their renderings. Way gets out of the mess best with a very nice translation, of which the only fault is that it necessarily but most unnaturally links the whole phrase on to the more distant χειροτονηθεὶς instead of to the nearer διακονουμένῃ. Weymouth and 20th Cent. refrain from this violence, but only at the cost of a greater, namely the interpretation of πρὸς προθυμίαν as descriptive of the starting-point of the action, instead of its destination. Moffatt not only does that but rends the clause asunder connecting πρὸς δόξαν with διακονουμένῃ and πρὸς προθυμίαν with χειροτονηθεὶς. Godet (1 Cor., vol. II., pp. 488-491) admirably exposes "the erroneousness of the method which claims to decide between variants by means of external authorities alone"—the rock upon which the Revised Version of the N.T. was wrecked.

20. All the translations of this verse are, considered as English, singularly unhappy. One suspects that the sense intended by Way is the opposite of that which the actual words of his rendering convey. Observe the effect of cumbrous emphasis produced by the repetition of διακονουμένῃ ὑφ' ἡμῶν, and the use of the curious word στελλόμενοι. This effect can be reproduced in translation. Rutherford renders, "by giving Titus such a companion," as though it were συνστέλλοντες τοιοῦτον.

21. The translations of this verse are unsatisfying. 20th Cent. hardly does justice to καλὰ, which means something more than "right": Moffatt certainly not to ἐνώπιον: Weymouth does justice to neither, and omits προνοούμενοι altogether. Way's English is ambiguous. Either it is ungrammatical as English, connecting "in the sight of God" with "my good name," or, if grammatical, "I must be careful in the sight of God," it is a mistranslation.

22. Moffatt omits ἐν πολλοῖς: 20th Cent. renders it ambiguously.

πεποιθήσει. "So completely does he trust you" (Rd.).

23. κοινωνὸς . . . συνεργός. "He and I go together, and where my work affects you he shares in it" (Rd.).

ἀπόστολοι ἐκκλησιῶν. Note the omission of the definite article, in marked contrast with τῶν ἐκκλησιῶν in the next verse, as in 18 and 19. If ever there were a case where the definite article is specific in its function, and its pointed omission generic, this would seem, in spite of the translators, to be such a case. Here

we have not a specification, but a classification—delegates of churches. "These brethren come under the head of officials."

δόξα Χριστοῦ. Rutherford seems to invert the meaning, rendering, "they are invested with the dignity of Christ." Moffatt's "a credit to Christ" is exact, but somehow lacks the dignity and warmth of the Greek, abrupt as it is. The Apostle does not mean that these men add to the essential honour of Christ, so 20th Cent.'s rendering, "an honour to Christ," is an overstatement. Way's rendering diverts to what they *do* the attention due to the far more important consideration—what they *are*. Weymouth hits the point in his "men in whom Christ is glorified," which means, and rightly, that the fidelity of these men has an effect not on the honour of Christ, but on men's acknowledgment of it.

In 1 Cor. xi. 15 ("long hair is a glory to a woman") δόξα might be rendered "ornament"; also in Ex. xxviii. 2. Our High Priest is clothed with "holy garments for glory and for beauty." The ornament of the high-priestly robe was symbol of the holiness which qualifies for access to God—"worship God in the beauty of holiness"—the perfect holiness of the Divine High Priest. Of this He stripped Himself that we might be clothed with it, and be ourselves His "jewels" (Mal. iii. 17). "He was made sin for us . . . that we might be made the righteousness of God in Him." We are predestinated to be the praise of His glory (Eph. i. 11, 12).

24. οὖν. "These men are trustworthy—therefore employ them." All the translators miss this connection. Weymouth also whimsically rends the sentence asunder, dealing out proof of love to the churches and justification of boast to the delegates.

τὴν ἔνδειξιν τῆς ἀγάπης. Moffatt, Weymouth, and Rutherford ignore the definite articles: Way and 20th Cent. represent them, but not very emphatically. So important are they that the first verse of chapter ix. is built upon them, and the second explains and expands them. Their purpose is an emphatic disclaimer of any doubt either of the liberal intentions of the Corinthians, or of the actual giving or collecting of their contributions.

καυχήσεως: "and all the good qualities which I like to say you have" (Rd.).

9. 1. Moffatt and Weymouth having mistranslated the previous verse, naturally mistranslate this also. Not having perceived how carefully the Apostle limits the reference of his appeal there, they naturally fail now to perceive that he is accounting for that limitation and commenting upon it. 20th Cent.'s translation is here ambiguous. Moffatt and Weymouth are driven to interpret this as the Apostle's apology for writing about the relief fund at all, which it certainly is not. Way sees the point and translates accordingly.

3. δὲ. 20th Cent. and Way have failed to see that this adverse δὲ picks up the thread quite naturally from the μὲν of verse 1. The former connects with καυχῶμαι: the latter most unaccountably connects with nothing. The connection of thought is of the simplest. "It was not necessary to unloose your purse-strings, but it was necessary to take precautions that you should not miss the mail."

ἐν τῷ μέρει τούτῳ. All the translators, even Moffatt, use some ambiguous phrase, as though they were not quite sure of the exact meaning of the word μέρει.

ἵνα. Notice the accumulation of final conjunctions, ἵνα and again ἵνα and then μὴ—eloquent of the Apostle's anxiety.

ἔλεγον, frequentative imperfect. Darby is evidently unaware of this use: the more scholarly translators render properly, except Weymouth.

4. Μακεδόνες. Notice the repetition of this word without the definite article. All the translators render it as though it were Μακεδόνες τινες, except Darby, whose self-restraint has here stood him in good stead. He renders plain Μακεδόνες, plain "Macedonians," and he is right, the point being that the Apostle is speaking to Corinthians, and is asking them not to shame him and themselves—citizens of the commercial capital of the Levant—in the presence of Macedonians. Surely here, as with ἐκκλησιῶν, viii. 23, the omission of the article is as clearly generic in its effect, as the use of it in τὴν ἔνδειξιν τῆς ἀγάπης (viii. 24) is specific.

ἐν τῇ ὑποστάσει. Way renders, "In the face of the hollowness of this boasting": but the relation between the English and the Greek is not easy to trace. The others render by "confidence," or some equivalent. The word occurs again in xi. 17, and in Heb. i. 3, iii. 14, xi. 1. In none of these passages is it necessary to interpret it as descriptive of a state of mind, and in Heb. i. 3 it is impossible. Renderings should perhaps vary, but they will have something in common, and that something an idea not wholly unconnected with its etymology. This points to the meaning foundation or basis. I would therefore suggest for Heb. i. 3, "Jesus—the visible expression of the basic fact of God" ("of God," gen. of definition): for Heb. xi. 1, "Faith is that which gives to things expected the reliability of facts": and here, "The fact upon which my boast was based or grounded." The word "substance" is the exact etymological Latin equivalent; but it is not the English equivalent, for the English word, while retaining the idea of solidity, has associated it with the idea of contents, instead of with that of foundation.

5. παρακαλέσαι: παρακαλέω differs from αἰτέω only in this, that whereas αἰτέω never meant anything but "ask," παρακαλέω, before it was utilised for that meaning, had a meaning of its own. It is

perhaps improbable that it ever gets so far away from its original meaning, "to call to one's side," but what it might be so rendered without any violation of the grammar. Here, for instance, the use of the conjunction ἵνα would make it quite grammatical for us to translate, "I called them to my side that they might go," and the idea of calling up helpers is worth preserving. Certainly the most obvious connotation of the παρὰ is "support," or "assistance." The Paraclete is He Who responds to the appeal, not for comfort in sorrow (John xiv. 1) but for assistance in active service (15), which, after all, is the most efficacious means of comfort.

προ-, προ-, προ—We do not want an elegant translation where the Apostle subordinated elegance to emphasis: he is most anxious to assure his readers that he had but feared inadvertence or unpunctuality, not meanness.

πλεονεξία: "parsimony" (Way), implying reluctance to part with what is possessed, hardly represents πλεονεξία, which denotes rather the desire to increase possessions. If it only means "parsimony," the answer to it lies in φειδομένως, otherwise in ἐπ' εὐλογίαις. But the Apostle seems to quote the proverb rather as a promise, to enlist the business instinct in the cause of liberality, than as a threat to discourage parsimony. Weymouth, Moffatt, and 20th Cent. all give the word its exact meaning, but it is very unnatural to interpret, as they do, εὐλογία of the sentiment of one party, and πλεονεξία of the sentiment of the other.

I am inclined to think that the right interpretation of this word will give us the keynote which unifies the whole of the following passage. The motto of the man of business is, "A return for my outlay." Corinth was the commercial capital of the Levant, and when a business man became a Christian he did not necessarily shed his business instincts. Whenever a financial question arose, they were likely to assert themselves, and they did so, or the Apostle assumed that they were doing so, in the case of this fund for the relief of poverty-stricken Hebrew Christians. The abandon of sheer compassion was liable to be held in check by the caution of the investor. We are all familiar with a certain type of church-member, far more keenly interested in the incidentals of religion, external or material, than in its spiritual essentials. Such a man often makes an efficient deacon or churchwarden: but he is a utilitarian first and all the time, and has more in common with the keeper of the bag than with the breaker of the alabaster box. He is apt to say, "I believe in progress, in principle, and a sense of duty, rather than in sentiment and emotion: in being just before you are generous." The passage before us shows us the Apostle confronted with this attitude. He cannot condemn it, but he wants to direct it, and to concede to it all the assurances to which it is entitled. "Yes," he says, "I promise

you RESULTS—a return for outlay; but beware lest in an excessive regard for results your ἁπλότης be withered or tainted." The current of thought emerges in θερίσει (6), ἀυτάρκειαν and περισσεύητε (8), δικαιοσύνη (9), πληθύναι, αὐξήσαι, and δικαιοσύνη (10), κατεργάζεται (11).

6. τοῦτο δὲ. No μὲν has preceded, so δὲ is not adversative. It is conjunctive only:—"εὐλογία is what I want, and εὐλογία pays. I have contrasted εὐλογία with πλεονεξία, but εὐλογία is the best πλεονεξία. The bounty which is bestowed with the zest of sheer good-will is the best investment."

ἐπὶ with dative = on certain terms or conditions.

Observe that the order of the words throws all the stress on the καὶ θερίσει—the Apostle's concession to the concern for results which he has recognised in the use of the word πλεονεξίαν—a concession carefully fenced against misuse in the following verse.

ἕκαστος προαιρεῖται. The Apostle's quotation of the law of the constant relation of returns to outlay was simply a statement of fact, calculated to counteract the timidity which restrains liberality. It was not meant as a positive incentment to liberality. Liberality is easily vitiated by any consideration of advantage to be gained by it. Its very virtue lies in its spontaneity, and that spontaneity the outcome of the sole consideration of the need to be supplied.

ἱλαρὸν means more than "cheerful." We bear pain or losses cheerfully. ἱλαρὸν means "with pleasure," "merrily." Consider the Son of God. He was not ἱλαρὸς when in the garden of agony He was fighting down His own human will to make room for the Father's. He was not ἱλαρὸς when that struggle was over, the human will routed and put to flight, and the Father's in sole possession of the field. But mark the change as He steps forth from the garden! Lo, the human will has reappeared, now in active alliance with the Father's. He is ἱλαρὸς when He says, "The cup that My Father hath given Me, shall I not drink it?"

ἀγαπᾷ. "Therefore doth My Father love Me, because I lay down My soul: I lay it down of Myself" (John x. 17, 18). "For Thy pleasure all things were created and exist" (Rev. iv. 11). "God saw that it was good." "The whole duty of man," if one may venture to amend even the Scottish catechism, "is to give God enjoyment and enjoy Him for ever." Sin- and trespass-offerings must of course take precedence of all others; but they are not a sweet savour: they are not service: they only cancel that which disqualifies for service. When the minus quantity has been made good, then we enter upon the new obligation, to give God the pleasure which is His due.

γὰρ . . . ἀγαπᾷ δότην. Loves the giver—not the gift. The consideration of results is subordinate: God is gratified not by

what we effect, but by what we are. At the same time consideration of results, if subordinate, is proper, and though secondary is useful. Therefore it is well to remember that they depend upon the goodwill of God, and are to be ensured only by pleasing Him. Only the giver who takes pleasure in giving, gives pleasure to God. ἱλαρὸν is limitative, restrictive. The effect of the sentence is negative and exclusive, and is followed and supplemented by—

8. δυνατὸς, the glorious positive of God's power, in answer to the complaint, "Who is sufficient for these things?" It is all very well to talk of giving for the sheer enjoyment of giving. But surely I must first ask myself the question, "Can I afford it?" It is a proper question, and the answer is affirmative, for—

πᾶσαν ἐν παντὶ πάντοτε πᾶσαν πᾶν. The Apostle with instinctive wisdom extends the reference of χάρις beyond material to intellectual and spiritual blessings. He thus intimates that the actual are insignificant compared with the possible demands and outlay. The merely monetary cost of liberality will not loom so large in the view of those whose ideals are informed by an adequate estimate of the scope of their resources and responsibilities. Way renders, "abundance of everything."

ἵνα, Your opulence is not accidental. God's bounty to you is part of His scheme for the general welfare of His creatures. His care for them is not so partial and uneven as is generally supposed. In this case He meant you to be His almoners.

9. ἐσκόρπισεν . . . πένησι. The good and evil things of this life are much more evenly distributed—God is much more just—than is generally supposed. *Ceteris paribus*, wealth is a great advantage; but in the vast majority of cases, if we only knew, we should find that the *ceteræ res* are not *pares*.

δικαιοσύνη. At the back of charity stands God's *justice*. I am unable to find justification for the rendering "charity" or "almsgiving"—a failure I am glad to see shared by Way.

10. σπέρμα. Young in his concordance seems to distinguish σπέρμα as seed sown from σπόρος as seed unsown—seed for sowing; but I am unable to detect the reason for this distinction in the passages which he has collated, and this verse seems clearly to contradict it, for the supply of seed precedes sowing, and we have σπέρμα and σπόρον used indifferently in that connection.

πληθύναι and ἀυξήσαι both indicate increase, the former in number, the latter in size. Of the three phrases, "supply seed," "multiply seed," "enlarge fruits of righteousness," the first is simple; but of the two latter the four translations differ from one another in everything but a common failure to present the Apostle's meaning. 20th Cent. translates ἀυξήσαι "multiply," which might suffice anywhere but in close proximity to πληθύναι. Way

renders *σπόρον* "store," which is an appreciable modification of the Apostle's figure. Weymouth renders *δικαιοσύνης* "almsgiving." Moffatt seeks safety in ambiguity: his rendering, "increase the crop of your charities," is ambiguous both in grammar and sense. Does he mean the charities themselves—"the crop which consists of your charities" (gen. of definition)? for that is what the phrase "a crop of charities" more naturally means. Or does he mean some result of the charities—the crop of which the charities are the seed? This construction—a genitive of origin—is the only one which does justice to *γεννήματα*. But then what does this third phrase add to the second—to the *πληθύναι σπόρον* which is nothing if not a prayer for results? Let us give *δικαιοσύνης* its natural meaning, the problem of reconciling sense and grammar is solved, and we obtain a rendering which credits the writer with progression to a true literary climax. "God give you the wherewithal to give: God make your gifts prolific in good results: God enlarge your inclination to give." The translation of the second phrase is also cleared of difficulty. There is no need to translate *σπόρον* "sowings," or, as Way, "store," with *πληθύναι*, renderings which do not suit it as the object also of *χορηγήσαι*.

δικαιοσύνης, reflecting the *δικαιοσύνη* of God in verse 9.

11. *ἐν παντὶ . . . πᾶσαν*. Moffatt and 20th Cent. both reproduce the effect of the repetition of *πᾶς*, but "on all hands" (Moffatt) as a rendering of *ἐν παντὶ* lacks precision, and 20th Cent., while rendering *ἐν παντὶ*, "in all things," correctly, is rather free in rendering *ἁπλότητα πᾶσαν* "liberality to all." Way's rendering, "with everything enriched," is verbally correct, but in "large-hearted generosity" for *πᾶσαν ἁπλότητα*, he misses the opportunity of letting us know what he means by it. Weymouth misses both points.

πλουτιζόμενοι, in contrast with *τοῖς πένησιν* of verse 9.

ἐν παντὶ, enlarging the ideals of these hard-headed men of business.

ἁπλότητα—of which the ostensible motive is the only motive.

κατεργάζεται — eminently a business man's word — a hard, severely practical word—a word reeking of £ s. d. and innocent of spiritual ideals or sentiment. "Results, results, results: yes, gentlemen, there shall be results to satisfy the keenest man of business among you. Shut your eyes and listen! *εὐχαριστίαν*! but *τῷ Θεῷ*." Way's rendering is poetic and beautiful, but he seems to miss these points.

τῷ Θεῷ, placed emphatically at the end. Any hankering for gratitude to themselves would have tainted the simplicity of their liberality. But the Apostle's readers have opened their eyes again. "Where do we come in?" they ask. "Surely we ought to get a little credit out of the business. Anyhow, surely the

main interest is bread and butter for the destitute." The Apostle therefore strengthens his case with an emphatic *οὐ μόνον ἀλλὰ καὶ*. But in doing so he is conciliatory, and makes a graceful concession, using a word which carries a compliment to the humanitarian man of business—

12. *λειτουργίας*: a word which concedes to liberality the dignity of a national service.

ἐστὶ προσαναπληροῦσα . . . περισσεύουσα, The choice of this form of speech in preference to the simple *προσαναπληροῖ* and *περισσεύει* is due to the Apostle's desire to point out not so much something that the fund does, but something that it is. "This anxiety," he says, "for some tangible return for your money betrays a failure to realise what this fund is." "The relief of human need is incidental, the oblation to God is essential." That surely is the reason why we have *τῷ Θεῷ* in the place of emphasis at the end of two sentences running. The mere translation of the sentence is easy: all the renderings are verbally correct: Way's is beautiful as well. Only the significance of the order of the words is lacking, and that in all, and with it the indication of the point at which the Apostle is hammering.

οὐ μόνον ἀλλὰ καὶ. In every offertory, whatever its immediate object, the interests of God are involved as well as those of men. In relation to the latter it is "alms": in relation to the former, "oblations." In the "Prayer for the Church Militant" both words are used, and neither is superfluous.

13. *διὰ τῆς δοκιμῆς*. Thanksgiving is a spiritual result, even when it is occasioned by material benefits received. But the thanksgivings of your beneficiaries are not only for material blessings received, but for purely spiritual blessings as well.

ὑποταγῇ ὁμολογίας. "The subjection of agreement." It is very doubtful whether "fidelity to profession" (20th Cent.), or "fidelity to adherence" (Weymouth) would be expressed by *ὑποταγῇ* with a genitive in any Greek. The genitive seems to be the ordinary genitive of possession. "Subjection which is a feature of agreement," or "is involved in agreement," or, as Way puts it, "has accompanied acceptance."

ὁμολογίας means strictly the simultaneous agreement of two persons. From this meaning it is an easy step to the second, which is the assent of the second person to the sentiment previously expressed by the first. All the translators link it closely with *εἰς εὐαγγέλιον*: "The Gospel which you confess" (Moffatt): "Profession of faith in the Good News" (20th Cent.): "Acceptance of glad tidings" (Way): "Professed adherence to Good News" (Weymouth). The two latter renderings contain just a slight hint of agreement with earlier adherents—the two former none at all. Moffatt, unwilling to decide whether *εἰς εὐαγγέλιον*

qualifies ὑποταγῇ or ὁμολογίας, makes it qualify each of them separately—"the way you have come under the Gospel which you confess"!

εἰς εὐαγγελιον seems to qualify neither ὑποταγῇ nor ὁμολογίας separately, but the whole phrase composed of the two in combination. Grammatically the constructions ὑποταγῇ εἰς εὐαγγέλιον and ὁμολογίας εἰς εὐαγγέλιον are equally improbable. εἰς with accusative denotes aim, direction, tendency, purpose. So, in this case, the precision of the thoughts, "subjection to the Gospel," and "confession of the Gospel," exceeds the precision of the Apostle's thought.

ἁπλότητι. See on viii. 2, page 60.

14. δεήσει. All the translators, unable apparently to see how this could be a reason for praising God, separate δεήσει from ἁπλότητι and ὑποταγῇ, thus unnecessarily breaking the continuity and grammatical simplicity of the construction.

15. ἀνεκδιηγήτῳ. To say that you cannot give a full account of a thing is not nearly so strong a statement as to say that you cannot speak of it. The 20th Cent. rendering "inestimable" is near enough: Way's "precious beyond description" is beautiful, but, unless the idea of "precious" is borrowable from δωρεᾷ, exceeds the limits of translation. So Weymouth's rendering—"unspeakably precious"—is doubly questionable.

χάρις. With but four words intervening, we have the word χάρις standing both for a benefaction, or the goodwill of the benefactor, and also for the acknowledgment of it by the beneficiary (see on viii. 9, page 62). The close connection of the two thoughts is the purpose of this play upon the word, the reproduction of which in English would be inelegant and is unnecessary.

10. 1. αὐτὸς δὲ. "I have urged liberality on the ground that liberality is worth while, that your fellow-believers expect it of you, that God expects it of you. I now supplement these considerations with a purely personal appeal. I know you love me: do it for my sake: do it to please me."

διὰ introduces a consideration expected by the appellant to enforce his appeal. It may and should be translated in such a way as to show how the consideration applies. Here it applies to those to whom the appeal is addressed. The appellant reminds them of a characteristic which he desires them to imitate.

ἐπιεικείᾳ, cf. James iii. 17, "easy to be entreated": there coupled with εὐπειθής, "amenable to argument." Christ was always amenable to a personal appeal.

πρόσωπον μὲν . . . ἀπὼν δὲ—a comment not upon πραότητος but on παρακαλῶ. The point lies not in ταπεινὸς but in θαρρῶ. Way, Weymouth, and 20th Cent., ignoring the μὲν and δὲ (which link

ἀπὼν not to ἐν ὑμῖν but to κατὰ πρόσωπον) render this phrase as applying to the Apostle's personal appearance and demeanour. Moffatt here, I think, admirably combines scholarship and idiom, rendering "to your face."

θαρρῶ: "My appeal should be the more touching, coming from one who can be peremptory."

2. δέομαι has no object expressed. All the translators understand ὑμᾶς: I have ventured to supply Θεὸν. Moffatt's English is here at fault.

μὴ παρὼν. "In personal intercourse I have never been peremptory. Do not infer from that that I cannot be. Nothing less than the disparagement of my Apostolic authority would make me so. That, however, would leave me no alternative."

πεποιθήσει, Moffatt omits.

λογίζομαι implies a process of reasoning. Weymouth ("I reckon") hints at this faintly. Moffatt ("my mind is made up") and Way ("I am fully prepared") still more faintly: 20th Cent. ("I expect") not at all.

τολμῆσαι ἐπὶ, "to tackle" (Moffatt) is unnecessarily unconventional. "Adopt confident tone towards" (20th Cent.), "confront" (Way), hardly do justice to the intimation of hostile *action* implied in ἐπὶ with accusative. "Shew courage against" (Weymouth) conveys the idea better.

3. κατὰ σάρκα στρατευόμεθα ἐν σαρκὶ περιπατοῦντες. Moffatt, Weymouth, and 20th Cent. render this as applying to principles, Way as applying to powers. The translation need not be more precise than the original, and the application need not be specified. The words σάρξ, σαρκικός, are used figuratively in the New Testament to denote human nature as unaffected by the divine. In modern speech this figurative use has not survived. The present use of the word is literal only. Way renders, "weapons of flesh and blood." If this be interpreted according to the rules of modern speech, the words "flesh" and "blood" are intended literally, and the word "weapons" as a figure—just as we might say that an army of living men is a weapon in the hand of a strategist. St. Paul, however, does not mean that the bodies of men are not the weapons with which he fights. He means that the warfare in which he is engaged is not such as men wage, nor the weapons which he uses such as men wield. Except in this phrase Way has rightly rendered the word "human"; Weymouth, "worldly": 20th Cent., "earthly." Moffatt abstains from modernity, retaining "flesh."

4. ὅπλα. This must be translated to suit καθαίρεσιν.

δυνατὰ: my vindication of my authority, if forced upon me, will be effective, and (verse 5) humiliating to the disaffected and cantankerous.

τῷ Θεῷ. This looks very much like an instrumental dative —"empowered with the divine," or "instinct with divine power." Way renders, "in strength of God mighty": 20th Cent., "under God powerful": Moffatt, rather more loosely, "divinely strong." Weymouth, with, I think, less justification, "mighty for God," a dative of advantage with δυνατὰ being very unlikely. The point seems to be that God *is* the strength connoted in δυνατὰ. Psa. lxxiii. 26, "God is the strength of my heart."

5. ὕψωμα. Way's magnificently picturesque rendering is the only one which represents the idea of height—the only idea in this word:—"I can scale every crag-fortress that towers up bidding defiance to the true knowledge of God."

κατὰ, "in hostility to," may mean either "to rival" or "to destroy." The former meaning is more appropriate here—suggestive of the contrast between the pride of Babel and the humbling simplicity of the knowledge of God.

6. ὑπακοή. "Among the disaffected and cantankerous I do not include you." ὑπακοὴν παρακοὴν ὑπακοή. All the translators, for the sake of euphony, vary their renderings of these words—ringing the changes on "obedience," "submission," "subjection," "insubordination," "rebellion," and "disaffection," thus losing the emphasis produced by the monotonous repetition of the same sound in Greek. Our translation should secure the emphasis of iteration, rather than the beauty of balance.

ὅταν πληρωθῇ ὑμῶν. The effect of this seems to be the same as that of our familiar phrase, "present company excepted." Moffatt carries the military metaphor through finely: "I am prepared to court-martial anyone who remains insubordinate, once your submission is complete." But, to be strictly logical, "complete" is too strong a word, and the last phrase should be, "once your submission has become general." Way and Weymouth evidently see this, rendering, "As soon as your obedience as a church is secured."

7. "If there be any disaffection, it must be due to misunderstanding. Be reasonable! Look below the surface. Appearances are deceptive."

βλέπετε, Moffatt renders as imperative: 20th Cent. as indicative: Way and Weymouth as interrogative. Moffatt is obliged to render τὰ κατὰ πρόσωπον, "this obvious fact," but what follows suggests only a process of reasoning, and not an obvious fact.

καθὼς . . . οὕτω. The point is the inadequacy of a judgment based upon merely visible evidence. Association with Christ is not itself a visible thing, either in the person criticised or in the critic—it is a matter of inference. The translators do not press this connection with κοτὰ πρόσωπον as they might.

8. "Do not argue that my claims must be weak to need

such emphatic assertion. They are made only in your interest, and they will be honoured. (9) My critics call them bluff—a pose which I assume in correspondence and am unable to maintain in personal intercourse. (10) From the fact that I have not asserted my claims in person, they argue that I have none to assert. (11) They would do better to argue from my assertion of my claims in writing that I shall assert them also in person."

περισσότερόν τι καυχήσωμαι. "Real apostolic authority needs no visible advertisement. 'No,' replies the critic, 'nor audible either: you incur suspicion of its genuineness by bragging about it so loudly.'"

εἰς οἰκοδομὴν. "I admit," replies the Apostle, "that I have asserted it emphatically. *It* did not need it, but *you* did."

αἰσχυνθήσομαι. Way alone renders this by an indicative: "If I be tempted to go to extravagant lengths in vaunting my authority . . . I shall not have to blush for exceeding the truth." The mood is due to the implication in *καυχήσωμαι* of a fact as well as a condition. The Apostle admits his emphatic assertions of authority as a fact: he admits, as a possibility only, that they may have exceeded the limits of propriety.

9. *ἵνα μὴ δόξω.* 20th Cent. alone renders this as a connection with the preceding clause, and that not very satisfactorily. The thought seems to be, "My claims shall be amply vindicated on purpose that I may not be discredited as a braggart." The connection is *οὐκ αἰσχυνθήσομαι ἵνα μὴ δόξω*, not (as 20th Cent.) "I say this that it may not seem."

διὰ τῶν ἐπιστολῶν, emphatic, at the end of the sentence.

10. *βαρεῖαι . . .* Weymouth well renders, "authoritative and forcible . . . as for eloquence, he has none." "Rebukes" (Way) seems an unnecessary variation.

11. *τοῦτο λογιζέσθω: τοῦτο*, the right inference as opposed to the wrong. "From the difference between the tone of my past intercourse with you and that of my present letters, my critic argues that the former invalidates the latter. He would argue more correctly that the latter puts a fresh complexion on (shows the possibility of a departure from) the former."

12. "It should not be difficult to credit me with the requisite courage. It is not so great as I should need in order to associate myself with those who are in the wrong. This is sound reasoning based on facts. The reasoning of my critics, on the other hand, is unsound, because it is purely subjective. They close their eyes to facts, and judge others by themselves."

οὐ γὰρ τολμῶμεν. The translators do not attempt to hint the connection of thought which *γὰρ* declares to exist. Weymouth begins a fresh paragraph with "for"! Way, rendering, "I cannot degrade myself," varies the idea unnecessarily. 20th Cent. mis-

translates γὰρ "indeed"—a word which is never its equivalent, and its use is a confession that the connection of thought has not been recognised. γὰρ introduces a reason ("He reached the goal first, for he was the swifter runner"): "indeed" introduces an additional fact, corroborative only in the sense that it goes further in the same direction ("He reached the goal first: indeed he reached it before his competitor had got half-way").

ἑαυτοὺς συνιστάντων. Way's rendering, "stand sponsors for themselves," is admirable. Moffatt confines his translation to the presentation of the irony which he discerns in συνιστάντων—a word which on the surface indicates the strength of the case to which it is applied. ("I do not venture to class myself, or to compare myself, with certain exalted individuals!")

μετροῦντες . . . ἐν ἑαυτοῖς. Forming an estimate of themselves based upon purely subjective considerations. Way renders well, "measure their own worth by a standard of their own."

συγκρίνοντες implies the comparison of one object with another. συγκρίνοντες ἑαυτοὺς ἑαυτοῖς is therefore a contradiction in terms, for here there is but one object, not two—consequently comparison is impossible. The Apostle could not have exposed more trenchantly the futility of the test which the Corinthians applied to their own merits. They set themselves up as a standard. They then compare themselves with that standard, and finding exact correspondence, declare themselves perfect. The second phrase supplements the first. They estimate their merit by a standard of their own imagining, and that standard—themselves!

οὐ συνιοῦσιν. "This is not a scientific method."

13. "I blame no man for taking stock carefully of his attainments. I fully believe in definite self-judgment. There is nothing vague or indefinite about my own claims. You were my goal, and that goal I attained" (14).

οὐχὶ εἰς τὰ ἄμετρα. I am unable to resist the conviction that all the translators have gone astray here. Way, Weymouth, and 20th Cent. all translate δὲ as an adversative—"but" or "however." This without a μὲν preceding, is grammatically permissible, but certainly not obligatory, and suggests, of course, a contrast with something preceding, when the point of the clause seems to lie not in contrast but in similarity. Secondly, they all render ἄμετρα, which means "without measure," as though it were ὑπὲρ μέτρον, "beyond measure"—permissible again, but not obligatory, and less suggestive of a connection of thought. δὲ seems to link ἡμεῖς οὐχὶ εἰς τὰ ἄμετρα (not to ἐν ἑαυτοῖς or οὐ συνιοῦσιν, contrasting the Apostle's sound method with the unsound method of his critics—*this* contrast is in οὗ ἐμέρισεν ὁ Θεὸς, and is introduced by ἀλλὰ—but) to αὐτοὶ μετροῦντες—"*I too* conform to a standard."

τοῦ κανόνος. If this word means, as I believe, a standard measure, schedule, programme, or specification, the translators seem to have omitted it. There is, of course, a negative, or limitative function in a programme, but also a positive.

ἐφικέσθαι. It is grammatically permissible to connect this either with καυχησόμεθα or with μέτρου. All the translators choose the latter; but the ὑπερεκτείνομεν in the clause following seems to indicate that the Apostle has not left the idea of boasting behind.

14. ἐφικνούμενοι. Moffatt, Way, and Weymouth render this figuratively, 20th Cent. literally. The sense must obviously correspond with that of ἐφικέσθαι, which obstinately retains its literal sense, in spite of the efforts of translators to give it a figurative appearance.

ὑπερεκτείνομεν ἑαυτοὺς, Moffatt and Way render, "overstepping the limits of my sphere" or "province": Weymouth, "unduly stretching our authority." The former rendering is just possible if we interpret the phrase as "we outgrow our province," the latter if we interpret it as "we overrate our importance." 20th Cent. renders similarly, "we are exceeding our bounds," at the cost of rendering ἐφικνούμενοι "in the habit of coming"—an interpretation which does not correspond with the facts. The first three interpretations involve rendering ἐφικνούμενοι figuratively, a sense which ἐφικνούμενοι cannot bear because it cannot quite persuade ἐφικέσθαι to keep it company. The result obtained by these violent expedients is not satisfactory. The question of the Apostle's right to visit Corinth has never been raised, or alluded to. Its introduction here is unaccountable otherwise than as owing to the exigencies of translation, and breaks the connection of thought suggested by the iteration μετροῦντες, οὐχὶ εἰς τὰ ἄμετρα, μέτρον, μέτρου, and again οὐκ εἰς τὰ ἄμετρα. In μετροῦντες the Apostle had incidentally credited the Corinthians with some precision and definiteness of thought. Instantly he discounts the compliment, and transfers the credit for definiteness from their claims to his own. "It is I," he says, "not you, who have something definite to show in the past, and something definite to look forward to in the future. My mission to Corinth is an accomplished fact. Were we overstraining our powers in an unsuccessful attempt to reach you, my boast would be necessarily indefinite. But it is not so."

15. "Had my work been mixed up with other people's, there would have been an element of indefiniteness about it. And even if Corinth is not the limit of my missionary ambition, it does not follow that it has none. Even though I hoped, as indeed I do, to reach more distant fields, it is all in my schedule—not to work to another man's specification, not to pose as a pioneer where the ground has been prepared for me by someone else."

εἰς τὰ ἄμετρα. 20th Cent. alone renders "unlimited": the other three as though it were ὑπὲρ μέτρον—Way reading into it a very definite trespass into another man's province.

ἐλπίδα δὲ ἔχοντες κατὰ τὸν κανόνα, "*And* passing on from work done to work in prospect, my hopes do not go beyond the limits of a definite programme." There is, of course, a contrast between achievements (ἐφθάσαμεν) and hopes; but this contrast is subordinate to the similarity between the ideas of οὐχὶ εἰς τὰ ἄμετρα and κατὰ τὸν κανόνα. The adversative rendering of δὲ is therefore unnecessary.

κατὰ τὸν κανόνα εἰς περισσείαν. All the translators are handicapped by their interpretation of κανόνα as a limitation of sphere, instead of a specification or programme which allows for progress beyond stated limits. The point is not that the work is to be confined within certain limits, but that the limits, without being vague or indefinite, are elastic to include more work.

16. εἰς τὰ ἕτοιμα καυχήσασθαι. All the translators render this as "boasting of another man's work." The expression would be appropriate enough as a translation of καύχημα ὑπὲρ ὑμῶν (ix. 2, 3), and is equivalent to praise of the worker. What the Apostle here disclaims is the appropriation to *himself* of credit due to another. ἕτοιμα is not the object of καυχήσασθαι. The thought suggested by εἰς τὰ ἕτοιμα is quite independent of that suggested by καυχήσασθαι, and requires a clause to itself.

17. ὁ δὲ καυχώμενος. If credit be claimed, it should at least be credit that has been fairly earned, *and* the claim should be kept within the limits of loyalty to Christ. Adversatives (Moffatt "however," Weymouth "but") are unnecessary. To disclaim credit for work done is a false modesty; but where credit is claimed, let the claim be consistent with loyalty to the Lord. No claim which exceeds that limit will bear examination.

καυχάσθω ἐν Κυρίῳ. All the translators follow the A.V., interpreting ἐν Κυρίῳ as that concerning which the boast is made. γὰρ presumably introduces the Apostle's statement of a fact calculated to enforce his advice. The meaning then would be, "Let a man give the Lord rather than himself the praise, for he who gives the Lord the praise is the man who will earn the reward rather than he who praises himself." But—

(1) The more natural Greek for this would be περὶ Κυρίου,

(2) Of the 36 occasions on which the phrase is used in the New Testament, the sense of "concerning" is defensible only in this and one other: it is just possible but improbable in six: it is quite impossible in 28: and necessary in none.

(3) The Apostle does not speak of a man who praises the

Lord, but of a man who receives his credentials from the Lord.

(4) ἐν naturally indicates a limit *within* which the suggested consideration applies.

(5) This meaning (of a limitation) carries on naturally the sequence of thought from ἐν ἀλλοτρίῳ κανόνι, κατὰ τὸν κανόνα, οὐχὶ εἰς τὰ ἄμετρο, etc.

The Apostle wishes to make it clear that his missionary ambitions are perfectly definite: but further, that they are defined not by any geographical limitations, but solely by the condition of loyalty to his Master.

11. 1. ἀνείχεσθε. Past or present: not future. Future requirements are provided for in ἀνέχεσθε. Moffatt makes no distinction. Way and 20th Cent. reverse the tenses, rendering ἀνέχεσθε as indicative. Way adds "awhile" as a concession to the imperfect. Weymouth ("I wish you could have borne") is ambiguous.

ἀφροσύνη may perhaps suggest the opposite of σωφροσύνη in the sense of a relaxation of rigid self-control. The Apostle seems to permit himself for the moment, in the vigour of his defence, that fluency which is associated with a light-hearted irresponsibility—he "lets himself go."

ζηλῶ. With the A.V. all the translators, in anticipation of the ensuing figure, and perhaps rightly, read "jealousy" into this word. The idea of hostility, however, is not inherent in it, and only in a very small minority of cases (1 Cor. xiii. 4; Acts vii. 9; xvii. 5) is it so coloured by its context.

2. ἡρμοσάμην. All the translators miss the meaning inherent in this word.

ἑνὶ ἀνδρὶ. The rendering, "to one husband," is frankly unromantic.

3. φθαρῇ ἀπὸ ἁπλότητος. "Corrupted into forsaking wholehearted purity" (Way) is hardly more euphonious than Moffatt's "thoughts getting seduced from a single devotion"! The sense is obvious.

4. καλῶς ἠνείχεσθε: Moffatt ("you put up with it all right") is certainly much more unconventional than St. Paul. With Weymouth and 20th Cent. he regards the rival preacher as the object of ἠνείχεσθε, and καλῶς as ironical. Way, I think with more reason, understands Paul as the object. This is more natural after ἀνέχεσθέ μου (1).

ὁ ἐρχόμενος. Way alone translates the definite article. In "interloper" he exceeds somewhat the limits of translation proper.

ἄλλον Ιησοῦν. Weymouth, carrying over the Greek idiom into English, renders, "another Jesus whom we did not proclaim."

Way, "another type of Jesus." Moffatt renders, "a second Jesus": but difference of identity can be indicated without a numeral.

οὐκ ἐδέξασθε. Way ("such as you did not accept") here, curiously, clings to the Greek idiom, and so presents an interpretation inconsistent with facts. Moffatt ("from what I gave you") seems to confuse ἐδέξασθε with ἐλάβετε.

εὐαγγέλιον ἕτερον: "an opposition glad tidings" (Way) is an unnecessary sacrifice of euphony. The word "Gospel" in its modern use is the exact equivalent of εὐαγγέλιον, and is if anything less theologically technical than "glad tidings."

Both ἄλλος and ἕτερος are used in the sense of "different" as well as "other." When, as in this case, both words are used, it is probable that the suggestion of "difference" belongs rather to ἕτερος, and perhaps also that the difference is predicable of one rather than of many. This is what Way emphasizes. There was, in point of fact, one rival gospel which the Apostle was specially concerned to defeat.

5. γὰρ. Moffatt here alone gives the needed connection of thought.

τῶν ὑπὲρ λίαν, Moffatt ("these precious Apostles") renders as applicable ironically to the false teachers: Way and 20th Cent. as applicable to the original Apostles: Weymouth's rendering is ambiguous.

6. ἰδιώτης. Moffatt and Weymouth omit.

φανερωθέντες. Moffatt's rendering, "I never failed to make myself intelligible to you," is possible but certainly not obvious. The passive seems to indicate a manifestation of which the Apostle was the object only, not the subject also.

7. ἁμαρτία does not necessarily indicate more than an error of judgment. Way renders, "perpetrate a wrong," and Weymouth, "a sin."

ὅτι. 20th Cent. renders, "I mean because"; but the clause is substantival and definitive, not causal and adverbial.

8. ἐσύλησα. "I made a levy on" (Moffatt) is rather too technical.

κατενάρκησα: the idea seems to be to "numb" rather than to burden. See note on xii. 14.

οὐδενός, very emphatic.

9. ἐλθόντες. Grammatically Moffatt and Way ("who came") are wrong and Weymouth and 20th Cent. ("when they came") are right. Here, however, for the sake of clarity, the ungrammatical rendering is preferable.

10. φραγήσεται εἰς ἐμὲ—"closed to me," "towards me."

12. ἵνα . . . εὑρεθῶσι. Way and 20th Cent. render this as the *Apostle's* purpose parallel to ἵνα ἐκκόψω: Moffatt and Weymouth

as that of his *opponents*, qualifying θελόντων. All render ᾧ as τούτῳ περὶ οὗ. Way's rendering, "I mean to force them to meet me on equal terms," is not easy to find in the Greek, nor is that of 20th Cent., "may appear in their true characters."

13. ψευδαπόστολοι seems to indicate that likeness to the Apostle was *their* wish, not his. Way and 20th Cent. render "false apostles": Moffatt, "spurious": Weymouth, "sham." "False" is slightly ambiguous. Peter, when he said, "I know not the man," was a false Apostle, but he was not a spurious Apostle. Here the falsity of these men's *Apostleship* is meant, not that of their conduct.

ἐργάται δόλιοι. Probably the adjective indicates the character not only of the workmen but also of their work.

μετασχηματιζόμενοι. "Disguise" (Weymouth and 20th Cent.) is preferable to "masquerade" (Moffatt and Way), where the deceit has a serious purpose, though the latter perhaps is more eloquent of the Apostle's indignation.

14. αὐτὸς—"their master" (Weymouth), a possible and ingenious rendering, but, in conjunction with the name, very unlikely.

16. δέξασθε, "welcome me as you would a fool" (20th Cent.).

μικρόν, "that I may have my little boast as well as others" (Moffatt).

17. ὡς ἐν ἀφροσύνῃ, "Granting for the moment the foolish assumptions of my critics, and arguing therefrom."

ἐν ὑποστάσει καυχήσεως. Way's rendering, "so hollow a thing does this boasting seem," and Weymouth's, "in this reckless boasting," I am unable to reconcile with the etymological meaning of ὑπόστασις. See note on ix. 4.

19. φρόνιμοι ὄντες. 20th Cent. renders the participle as concessive—though you are wise—"for all your cleverness." Way, I think rightly, renders it as causal—Being wise, "you can afford" to be tolerant of fools. Moffatt and Weymouth retain the ambiguity of the Greek.

20. καταδουλοῖ—"assumes over you an autocratic spiritual authority."

λαμβάνει . . . ἐπαίρεται, in explanation of the figurative terms which they follow.

21. κατὰ ἀτιμίαν λέγω. Weymouth, apparently regardless of the context, renders, "I use the language of self-disparagement." Moffatt and 20th Cent. both apply the ἀτιμίαν to the Apostle himself—the former in an ironical sense. Way, rightly I think, applies the ἀτιμία to the Corinthians, but he seems to omit the ὅτι, and I am unable to detect in his rendering the thought connecting the two clauses. He renders, "I call it disgraceful that you should submit to such treatment from them, as though I refrained only through weakness."

23. ὑπὲρ ἐγώ. This might mean, "I am more than a servant," or "I am a better servant than they." The former would be the greater claim. The latter, however, suffices to satisfy the context.

περισσοτέρως—practically a double comparative, for περισσὸς implies excess.

περισσοτέρως ὑπερβαλλόντως περισσοτέρως. There is something humorous, almost rollicking, in these massed comparatives.

ὑπερβαλλόντως—as compared with others.

περισσοτέρως—irrespective of such comparison.

25. ἐρραβδίσθην, "beaten by the Romans" (Moffatt).

ἐλιθάσθην: "pelted with stones" (Moffatt) is inadequate.

ἐν τῷ βυθῷ. This might conceivably mean "in the water." Moffatt renders, "adrift at sea": Way, "drifted on the fathomless sea": Weymouth, "floating on the open sea." The Greek seems to me ambiguous, and I therefore render ambiguously.

26. "From rivers and robbers, from Jews and Gentiles" (Moffatt) is effective. Way renders ἐξ ἐθνῶν "from the heathen," and ἐν ἐρημίᾳ "in lonely places."

ψευδαδέλφοις might mean enemies who once were friends or disguised as friends. Way, rendering "traitors disguised as fellow-believers," confuses two different classes of people: traitors need no disguise: disguised enemies are not traitors.

28. χωρὶς τῶν παρεκτὸς. "Then, in addition to bodily hardship, there is anxiety of soul."

29. ἀσθενεῖ. Way interprets this of the over-scrupulous brethren for whom the Apostle pleaded in the first epistle, sharing their misgivings, 1 Cor. x. 20, 21.

31. ὁ ὢν εὐλογητὸς—an afterthought, as is evident from its unnatural position in the sentence. The sense seems to be, "I make no complaint."

12. 1. γὰρ indicates a relationship of cause and effect between two clauses—a relationship of congruity. All the translators, rendering γὰρ "but," substitute a relation of incongruity.

οὐ συμφέρει condemns the levity of boasting. This condemnation is perfectly congruous with the solemnity of the sequel.

There is a strong antithesis between the first and last words of the sentence, καυχᾶσθαι (with its implication of self-assertion) and Κυρίου. This antithesis, however, is overruled by the οὐ.

ἀποκαλύψεις Κυρίου. The subjective genitive makes good sense but is less natural and obvious than the objective, and unnecessary.

4. εἰς, "up to." Paradise in Holy Scripture has nothing to do with a pagan or Platonic Elysium. Paradise is heaven, not Hades—whatever Hades may mean. Luke xxiii. 43; Rev. ii. 7.

ἄρρητα ῥήματα . . . οὐκ ἐξὸν λαλῆσαι. Moffatt renders, "sacred

secrets which no human lips can repeat." This is correct as a translation of the two phrases in reverse order, though that hardly seems to be what he intended. οὐκ ἐξὸν . . . means a secret and ἄρρητα means "not susceptible of expression in human speech." Way renders, "utterances unutterable, beyond the power of man to shape into words." This mistranslates ἐξὸν . . . giving only the idea of possibility, and omitting that of permissibility.

5. ὑπὲρ τοιούτου καυχήσομαι, Way ("if the heavenly vision still continued I might boast of it") takes considerable liberty with the indicative.

6. γὰρ. Moffatt omits: Way, Weymouth, and 20th Cent. reverse the connection of thought by rendering "yet," or "however," as in 1. This is unnecessary: εἰ μὴ intimates an exception to the embargo on boasting: that exception is the last thing in the Apostle's mind, and he proceeds to justify it.

7. τῇ ὑπερβολῇ ἵνα μὴ ὑπεραίρωμαι. The easiest way of rendering this is as an instrumental dative qualifying ὑπεραίρωμαι, in spite of the irregularity of order involved. That irregularity is very slight, and may be accounted for by the desire to bring the ὑπεραίρωμαι close up to the σκόλοψ. The alternative is to presume a violent aposiopesis or break of the construction after ἀποκαλύψεων. Thus Weymouth: "And judging by the stupendous grandeur of the revelations—therefore lest I should be over-elated." But when the Apostle said καὶ he had already in mind a second reason for *not* boasting to link up to the φείδομαι—namely, ἐδόθη σκόλοψ—not some inference from the grandeur of the revelations, which would presumably have been a reason rather for boasting than for abstaining therefrom.

ἐδόθη σκόλοψ τῇ σαρκὶ. In modern speech the phrase, "a thorn in the flesh," or "a thorn in my side," is generally applied to a person who makes himself a nuisance and cannot be shaken off—an idea based upon the inference that τῇ σαρκὶ qualifies σκόλοψ, and that the phrase so formed is to be interpreted figuratively. Unless this inference be correct, it is better not to retain, as Moffatt does, the old translation of the figure. There has been much discussion as to whether this trouble was physical or otherwise. Way and Weymouth, influenced by that discussion, and anxious to leave the question open, render respectively, "that which tortured me like a stake driven through the flesh," and "Satan's angel—like the agony of impalement." It may, however, be pointed out that granmatically τῇ σαρκὶ qualifies not σκόλοψ but ἐδόθη. τῇ σαρκὶ therefore is not part of the figure, which is confined to σκόλοψ only. In this case the meaning would be, "There was given to torture my body something comparable to a thorn or stake." To render thus is, if one may borrow a figure from

Moffatt's preface, to come down, unambiguously, with both feet on the same side of the fence.

ἐδόθη, was given, not imposed or inflicted. Cf. viii. 1, 16.

8. παρεκάλεσα—called to my side, to my aid, to intervene.

9. ἀρκεῖ—the order is worth reproducing.

δύναμίς μου. A conspicuous instance of the inferiority of the 4th century uncial MSS. They omit μου. Way and Weymouth follow them, the former translating, "It is in the forge of infirmity that strength is wrought to perfection"—which is magnificent but not true to fact: the latter, "power matures in weakness," which is neater but no truer. Insert the μου, and at once the statement is made true to fact. *God's* power is wrought to perfection in weakness, but no other. Moffatt, less courageous than when writing his preface, retains "my" but brackets it, thus leaving the responsibility of decision to his reader. His rendering, "is fully felt," is not easy to find in τελειοῦται.

τελειοῦται—as an engine develops power, fulfils itself, under certain conditions.

ἐπισκηνώσῃ, may encamp or bivouac over me, shelter me as with a tent. This word, as in Rev. vii. 5, indicates a temporary or intermediate condition. The rendering "dwell" or "rest" is therefore unsuitable.

11. ἄφρων—an instance of ἀσθενεία.

συνίστασθαι. I adopt Way's excellent rendering, "stand my sponsors."

λίαν implies comparison. ὑπὲρ λίαν indicates a degree of a quality beyond comparison.

12. σημείοις. As always, the sense of "evidential" is conveyed by this word: by

τέρασι, the sense of the inexplicable, and by

δυνάμεσι, the sense of the effectual.

14. οὐ καταναρκήσω (κατενάρκησα, 13 and xi. 8) ὑμῶν. All the well-known commentators, ancient and modern, interpret καταναρκάω as "I am burdensome to." The majority reach this conclusion by assuming that it is transitive, but that when the Apostle says "I paralyse" he only means "I embarrass." It is obvious that though the effect of embarrassment may be the same as that of paralysis, the latter is a more forcible description of the cause, and by no means synonymous with the former. The minority reach the same conclusion by assuming that καταναρκάω is intransitive—that it means, "I am burdensome to a person because I am myself paralysed and helpless." καταναρκάω, however, is not found elsewhere in literature. Consequently this modification of its original and natural meaning can only be traced to a preconceived notion of the meaning of this passage, and is of no independent authority.

The simple verb ναρκάω (in medical writers) = "I am stiff," or "benumbed." The same sense is obtained from the passive voice of the verb when compounded with κατὰ, from which it may be inferred that καταναρκάω in the active voice = "I benumb," or "paralyse," or perhaps "I behave like a νάρκη"—ὑμῶν, "to your hurt." The behaviour of the νάρκη, or electric eel, is thus described by Hippocrates (quoted by Wordsworth ad loc.): νάρκη θηρεύει εἰς τροφὴν ἑαυτῆς τὰ ἰχθίδια προσαπτομένη καὶ ναρκῶν ποιοῦσα. That is to say, "The electric eel, in order to prey upon her victims, attaches herself to them and paralyses them."

The rendering, "to be burdensome to," implies that the Apostle is taking credit for having spared the pockets of his correspondents. But for that idea he uses the word κατεβάρησα (verse 15), ἐν βάρει εἶναι (1 Thess. ii. 6), ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα (xi. 9), and a comparison of this passage with 1 Cor. ix. 12 ("lest we should hinder the Gospel") suggests that he is concerned rather with the spiritual than with the financial effects of the policy which he had avoided. He believed that that policy would have rendered his hearers less sensitive to the Gospel message. That message was the offer of redemption through the blood of Christ —"the forgiveness of sins, according to the riches of His grace" (Eph. i. 7); but no one was less likely to accept the position of beneficiary, than he who had already been admitted to that of benefactor. The Apostle is of course referring to the early days of his mission to Corinth, when the Gospel was still unaccepted. To have accepted monetary assistance then, would have been to administer a spiritual dope or narcotic.

15. εἰ καὶ. Of the translators Way alone seems to remember the concessive use of εἰ (= "though") especially when followed by καὶ.

20. οὐκ οἵους . . . οἷον οὔ. Observe the significant change in the order of adjective and negative. οὐκ οἵους—something different: οἷον οὔ—something the exact opposite.

ζῆλος. The word indicates strong feeling, easily but not necessarily tinged with combativeness or resentment. Zeal may easily degenerate into jealousy, and is in fact rarely found without a tendency thereto: so obtrusive is self. Consequently the word may be a term either of praise or dispraise, and for correct interpretation the reader is wholly dependent upon the context.

φυσιώσεις. All the other items in the list are evils, regarded from the point of view of their external effect upon the mutual or social relationships of members of the Society rather than from that of their effect upon the character of individuals. Here the general turmoil is likened to the effects of a gale of wind: in ἀκαταστασία to the effects of an earthquake. There is no more

need for the translator than for the Apostle to explain these simple figures.

21. *πρὸς ὑμᾶς.* Way renders, "at the sight of you." Moffatt and Weymouth, "in your presence." But a fear of being shamed in the eyes of his readers would imply greater respect for their judgment and good opinion than the Apostle has yet admitted.

13. 1. *σταθήσεται*—a note of certainty in conscious contrast with *φοβοῦμαι*, xii. 20.

2. *καὶ νῦν γράφω.* All the translators, in deference to the uncial MSS., omit, so missing the point of the threefold notice of indictment.

οὐ φείσομαι. All the translators render, "I will not spare," forgetting the modern limitation of the word, which now, with a person as its object, means abstinence from forcible, hostile, or punitive action only. The full meaning of the word "to stint" is retained only when the object indicates that the use of which is limited. Such an object can easily be supplied here.

3. *ὃς δυνατεῖ.* Weymouth retains the relative construction. Moffatt, Way, and 20th Cent., being more concerned for English style, abandon it, but unfortunately retain the order of the Greek sentence, thus inverting the incidence of the emphasis. The point of the sentence is the Apostle's likeness to Christ, as evidence of his authority. The thought of Christ's vigour is subordinate, introduced to define the likeness. That subordination, expressed in the Greek by the relative construction, can be retained in the English by inverting the order.

4. *και γὰρ.* Eminent commentators and lexicographers, believing themselves to be confronted here with a superfluity of co-ordinative conjunctions, are at great pains to explain the *γὰρ* away. Is it possible that their embarrassment is due to a superficial exegesis, and that a correct interpretation of the *καὶ* renders it unnecessary to take any liberties with the *γὰρ*? Godet recognises the rendering "for also": Meyer insists upon "for even" to the exclusion of all others. We have in each case the admission that "and" is not the only normal meaning of *καὶ*. But there is yet another, which would, in this passage, be helpful. We are dealing here with three sentences:—

δοκιμὴν τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ ὃς . . . δυνατεῖ (1)
εἰ ἐσταυρώθη ἐξ ἀσθενείας ἀλλὰ ζῇ ἐκ δυνάμεως (2)
ἡμεῖς ἀσθενοῦμεν ἀλλὰ ζησόμεθα ἐκ δυνάμεως (3)

The parallelism of (2) and (3) is exact and obvious. They are linked together by the pair of correlative *καὶ*'s, which may be rendered, as commonly, "both . . . and," or "not only . . . but also," or "while on the one hand . . . on the other." (2) and (3) are each linked by *γὰρ* to (1). There is no need to obscure

the normal and familiar meaning of γὰρ by any semi-adverbial rendering such as "truly" or "indeed." Each of the conjunctions has its proper function.

The Apostle is concerned to support his claim that a weak subordinate may yet be the authoritative spokesman of a mighty Principal. He does so by showing that under certain circumstances both strength and weakness may be predicated both of Principal and subordinate.

A correct interpretation of καὶ facilitates a correct interpretation of γὰρ, not only here but also in the eleven other passages cited by Wilke. They all justify Meyer, and are as follows:—

(1). Matt. viii. 9. καὶ γὰρ ἐγὼ—"for I as well as Thou."

(2). Mark vii. 28. καὶ γὰρ τὰ κυνάρια—"for even the puppies."

(3). Mark x. 45. καὶ γὰρ ὁ Υἱὸς—"for even the Son."

(4). Mark xiv. 70. καὶ γὰρ Γαλιλαῖος εἶ—"for (not only are you trespassing here where you have no business unless as interested in the prisoner) you are a Galilæan *also*, and your brogue betrays you."

(5). Luke vi. 32. καὶ γὰρ οἱ ἁμαρτωλοὶ—"for even sinners."

(6). Luke xxii. 37. καὶ γὰρ τὰ περὶ ἐμοῦ—"My career puts the finishing touch to the fulfilment of prophecy, for My career *itself* is a perfect and finished achievement."

(7). John x. 45. καὶ αὐτοὶ γὰρ—"for they also."

(8). 1 Cor. v. 7. καὶ γὰρ τὸ πάσχα ἡμῶν—"The regulation that leaven be avoided applies to us, as well as to worshippers under the old dispensation, for *we also* have our passover."

(9). 1 Cor. xi. 9. καὶ γὰρ οὐκ ἐκτίσθη—"A woman can neither beget a man, nor be begotten without one. Why! *even creation itself* bears its witness that man was not made for woman's sake but she for his."

(10). 1 Cor. xii. 13. καὶ γὰρ ἐν ἑνὶ πνεύματι—"For *even* in the one Spirit, Who deals out gifts so many and so various, we have been by baptism incorporated into one body."

(11). 1 Cor. xii. 14. καὶ γὰρ τὸ σῶμα—"For *even the body*, upon the unity of which I have insisted, has a plurality of its own."

It is submitted that all these passages are susceptible of an interpretation in which καὶ has a special function, familiar to grammarians, emphatic and somewhat adverbial, while the function of γὰρ is normal, argumentative, and strictly co-ordinative. Godet deals with 6, 8, 9, 10, 11. He acknowledges the functions of καὶ and γὰρ to be distinct, and renders "for also" in 8 and 10; but his explanation of καὶ as "connecting two facts of an analogous

nature" is inadequate, and necessitates unnatural treatment of γὰρ—a substitution for the simple conjunction of a very faintly conjunctive adverb ("in truth").

ἐξ ἀσθενείας. The crucifixion was involved in the weakness which Our Lord assumed.

5. ἑαυτοὺς. "It is you who have to undergo the ordeal."

πειράζετε. "Be your own examiners."

δοκιμάζετε. "You have it in your power to justify yourselves."

8, 9. ἀληθείας, ἀσθενῶμεν, δυνατοί. The reference is probably limited here to the points at issue between the Apostle and his correspondents, the ὅταν being suggestive rather of particular and isolated occasions.

κατάρτισιν (ἄρτιος ἄρω) adjustment.

εὐχόμεθα. There is deliberate solemnity here. Moffatt's unconventional rendering, "Mend your ways, that is all I ask," conveys an exactly opposite impression.

κατάρτισιν leads to οἰκοδομὴν. Stones must be shaped by the mason before they can be "laid" by the builder.

11. ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης—"The God Whose cult is love and peace." Way, rendering "the Source of love and peace," seems to limit the connotation of Θεὸς unnecessarily. Love and peace are indeed God's gifts, but they are also His characteristics and sphere.

13. Χριστοῦ . . . Θεοῦ . . . Πνεύματος . . . μετὰ . . . ὑμῶν. This prayer is familiar and beautiful, but the attempt to interpret its phrases induces some uncertainty whether our sense of its beauty does not owe more to vague sentiment than to precision of thought, and whether our familiarity with it is not liturgical rather than spiritual or intelligent. Are the genitives subjective or definitive? and is μετὰ . . . ὑμῶν to be rendered literally or figuratively? Rendered literally, it seems as a complement more appropriate to a personal than to an abstract subject, and, if so, points to an interpretation of the genitives as definitive, thus:—"May you enjoy the constant *presence* μετὰ . . . ὑμῶν of the *Lord Jesus Christ*, Who is God's free gift to you: of *God*, Who is love; and of the *Holy Spirit*, in Whom you meet with God." This is the more obvious rendering of μετὰ . . . ὑμῶν. A less literal rendering of μετὰ . . . ὑμῶν, on the other hand, renders possible a more obvious interpretation of the genitives as subjective, thus:—"May you *enjoy* μετὰ . . . ὑμῶν the *bounty* of the Lord Jesus Christ, the *love* of God, and that *fellowship* with Him which is the work of the Holy Spirit."

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